1/626/6

Matilda Dyke

Geo Nott. George Nott

EX BIBLIOTHECA

STUDIO · ET · VIGILANTIA

CAR. I. TABORIS.

THE LITURGY

Used in the

CHURCHES

OF THE

Principality of *Neufchatel*:

WITH A

LETTER

FROM THE

Learned Dr. JABLONSKI,

Concerning the

Nature of Liturgies:

To which is added,

The FORM of PRAYER lately introduced into the Church of *GENEVA*.

LONDON,

Printed and Sold by *Joseph Downing*, in *Bartholomew-Close* near *West-Smithfield*, 1712.

Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

https://archive.org/details/b30544786

AN
ADVERTISEMENT
TO THE
READER.

WE do not undertake here to diſcourſe of the Uſe or Antiquity of *LITURGIES*, that Matter has been largely treated by ſeveral excellent Authors, who may be conſulted about it. But we believe that we may aſſert, that the People of this Kingdom will be very glad to ſee the Opinion of Foreign Churches concerning that Matter.

We have been edified by the *Liturgy* of *Zurich*, which was tranſlated into *Engliſh* ſeveral Years ago *; and about the ſame Time appeared that which was uſed by the Reformed Churches of *France*; which laſt was not thought full enough, and the Judgment made of it here, has been lately confirmed at *Berlin*, *Neufchatel*, and *Geneva*, the Collection we now publiſh is an authentick Proof thereof.

Firſt, You will ſee a Letter of the Learned and Judicious Dr. *Jablonski*, Chaplain to His Majeſty the King of *Pruſſia*. This Gentleman having been conſulted upon the Buſineſs of *Liturgies*, has digeſted his Notions in ſo Methodical a Manner upon that Head, that we have thought it proper to publiſh the ſaid *Letter* in lieu of a *Preface*.

You will next ſee the *Liturgy* that has been admitted into the Churches of the Principality of *Neufchatel*, of late Years: 'Tis a Piece in which the Piety and good Senſe of thoſe that have laboured in it does appear to Advantage; who alſo have juſtly recommended themſelves to us, by the Regard they have had for our Excellent *Liturgy*, from whence they have borrowed ſeveral Expreſſions, and ſometimes whole Prayers.

One may eaſily ſee, that the Authors of the ſaid *Liturgy* have been ſtreightned, by the Obligation which they thought they lay under of keeping as cloſe as they could to the *Liturgy* their Churches had been uſed to, and that furniſhes us with an Anſwer that will ſolve ſeveral Difficulties. It will be asked, why thoſe Perſons that undertake

* *In the Year* 1693, *by the Reverend Mr.* Werndley, *under the Encouragement and Approbation of the Biſhops of* London, Coventry *and* Litchfield, Bangor, Norwich, Chicheſter, *and* Peterborough. *The Title is*, Liturgia Tigurina. *'Twas printed for* D. Newman, R. Baldwin, *and* J. Dunton.

the Publiſhing a New *Liturgy*, give us no particular Services upon certain ſolemn *Sundays*? And why, upon other Occaſions, there are ſeveral Chaſms, which are not to be excuſed in *Liturgies*? The Reaſon is, that the Ordinary *Liturgy* is left in Poſſeſſion of thoſe ſolemn Seaſons. Other Queſtions may be ask'd, Why Mention is not made what the People anſwer, nor when they ſtand up, or are upon their Knees? Thoſe that are accuſtomed to a compleat *Liturgy*, expect the ſame Perfection in other *Liturgies*; but we ſhall never underſtand the Compoſition of that of *Neufchatel*, unleſs we conſider, that it is a *Liturgy* in *Embryo*, and that the Deſign of it was to bring the People by little and little to ſomething more perfect. It has not as yet been ſo much as printed in the Original Language; ſo that the People are always hearing, without anſwering, and adapt their Poſture to the ſeveral Parts of the *Liturgy* which they hear read. 'Tis the Cuſtom at *Neufchatel*, to receive the Sacrament but Four Times a Year, but every Communion laſts Two *Sundays* ſucceſſively: the Meaning of which is, that thoſe who had not the Comfort of Receiving the Firſt *Sunday*, may find their amends on the Second; and this will ſerve to explain thoſe Places where the Reader finds Prayers for the Firſt and Second Week of the Communion: But unleſs one were upon the Place, it is impoſſible to form ſuch Ideas as can account for all the Difficulties that will occur in the Reading of this *Liturgy*.

However, ſuch as it is, and abſtractly from the local Knowledge of it, we believe it very capable of edifying, by the judicious Choice of the Paſſages of Scripture that are uſed therein, and by the Unction that is generally ſpread throughout. The Publick will be pleaſed to obſerve ſeveral Samples of the manner of Reading the Holy Scripture in that Church; we mean, the Arguments or Contents, which in a few Words include the Subſtance of that which is to be read, and ſome ſolid Reflections which ſtrike upon the Minds of the Hearers, and ſend them away with a laſting Edification. This is wholly new, and extremely well contrived, we cannot but acknowledge, in Juſtice to the Authors of the *Neufchatel* Liturgy.

After the ſaid *Liturgy*, follows ſome Prayers that have been lately introduced at *Geneva*: And tho' that Beginning of a *Liturgy* is not very large, yet it has alſo its Merit. The Holy Scripture is happily uſed in it; it has a Clearneſs, ſuch as is proper for popular Works, and a Solidity accommodated to the Publick Worſhip; by which one may ſee, that the Authors have all the neceſſary Talents for furniſhing out ſomething more compleat.

As high and as juſt an Opinion as we may conceive of our own *Liturgy*, we dare not hope that it will be univerſally received among Proteſtants. We have never ſeen ſuch a Uniformity in the Church; but we may wiſh that thoſe Perſons who, by theſe Eſſays upon the *Liturgy*, have ſhewn us their Capacity of doing better, would unite their Talents, or at leaſt would work ſeparately in forming a compleat *Liturgy* that may be like our own.

THE

THE PREFACE;

BEING A LETTER from the Reverend Dr. *JABLONSKI*, First Chaplain to His *Prussian* Majesty;

To His Excellency Baron *PRINTZ*, President of the Council for Ecclesiastical Affairs at *Berlin*.

YOUR Excellency having lately commanded me and my Collegues, in the King's Name, to draw up each of us a Plan of Church Discipline, *I here humbly present my Thoughts on that Matter, and conceive that the good Order or Discipline of the Church, comprehends not only a* Liturgy, *or prescribed Form of Publick Worship and Administration of the Sacraments, but also the* Politia Ecclesiastica, *or prescribed Form of Governing the Church of Christ.*

1. *Of a* Liturgy: *And here I must acknowledge to Your Excellency, that having observed that several* English *Congregations, and other Churches, have fallen from one Extream, that of the* Romish, *Pompous, Cumbersome, and Idolatrous Worship; to that other of a Frigid, Superficial, and not enough Respectful Way of Worship. I should have had little Inclination to declare my Thoughts about it, and censure others, had not Your Excellency, in discoursing of that Matter, let fall some Words concerning the great Respect that every one ought to shew in the Worship of God; which gave me sufficient Assurance, that you had formed a right Notion of this Affair, and that you did not judge of it according to the common Prejudices of the Vulgar, but by Experience, and the Nature of the Thing it self. This has encouraged me, under Your Excellency's Protection, to write down my Thoughts of that Matter, without pretending to prescribe to others, and humbly submitting all to Your Excellent Judgment. But before I proceed to the Work it self, I must first humbly lay before You my Plan and Ground-Work, that if that has the Luck to have Your Excellency's Approbation, I may be encouraged to go on. Two Things are here to be consider'd.*

I. Wherein the Publick Worship or Service consists.
II. After what Manner and Form it may be best order'd and performed.

I. *By* Publick Worship, *I understand an Outward Act of a reasonable Creature, whereby he openly and solemnly acknowledges the Sovereignty of his Creator,*

Creator, teſtifies his Obedience to Him, returns Him Thanks for his Benefits, and prays to Him for his farther Grace and Favour.

The Opinion which has of late Days prevailed, is, that the Worſhip conſiſts in the Sermon; *ſo that the Worſhip of God has even loſt its Name among us: For example, we don't ſay,* Will there be Divine Service to Day? Will you go and worſhip God? *But only,* Will there be a Sermon to Day? Will you go to Sermon? *Among the* Papiſts, *Divine Service is performed with ſcarce any Inſtruction of the People; and we, on the contrary, place our Service in almoſt nothing elſe but Inſtruction. But as when the Maſter of the King's Houſhold tells the Servants of the Court how they ſhall ſerve their Prince, this is not the Service it ſelf, but only an Inſtruction how they ſhall ſerve him; ſo is it with* Sermons. Sermons *are indeed neceſſary, they are uſeful, and ſhould accompany the Publick Worſhip; but they are not the Worſhip it ſelf, nor yet the eſſentialleſt and principal Part of it. Among the Primitive Chriſtians,* Sermons *were not accounted the* Divine Service, *but rather an Interruption of it: For when they had ſpent ſome Time in Prayer, and Singing of Hymns, and Reading the Word of God, then ſtood up the Miniſter and made a ſhort Exhortation to the People from the Paſſage of Scripture that had been then read unto them; this was done as 'twere in a* Parentheſis, *and then they proceeded in their Devotions.*

When we conſider therefore that Relation there is between the Creator and the Creature, (which is the Foundation of all Worſhip) the Parts of Worſhip ſeem to be theſe following.

1*ſt*, Confeſſion of Sins. 2*dly*, Adoration. 3*dly*, Praiſe and Thankſgiving. 4*thly*, The Conſecrating our ſelves to God. 5*thly*, Prayer or Petition. 6*thly*, Reading of Holy Scripture. 7*thly*, Adminiſtration of the Holy Sacraments. 8*thly*, Almſgiving. 9*thly*, Faſting. *Of which the firſt Eight are ordinary and conſtant Parts of Worſhip, the 9th is only upon extraordinary Occaſions.*

1. Confeſſion of Sins *muſt come firſt, as in* Daniel's *Prayer*, Chap. IX. *Repentance being the firſt Step to reconcile our ſelves to God.*

2. Adoration, *or falling down before God, and Worſhipping, is required as a Mark of our own Humility, and that great Reſpect we have for God, which, whoever duly conſiders what God is, cannot but be moved to do; and therefore has it been common to all Religions that ever were in the World; the holy Scripture eſpecially does frequently exhort us to it.* O come let us worſhip, and fall down, and kneel before the Lord our Maker, *Pſal.* XCV. 6. *Our Saviour comprehends the whole Worſhip of God in this one Thing,* Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve, *Mat.* IV. 10. *where the original Word which we tranſlate* Worſhip, *ſignifies the Falling down or Proſtration of the Body to the Earth.* Vide *Neh.* VIII. 6.

3. Praiſe and Thankſgiving. *We are to praiſe God both upon account of what He is in Himſelf, and what He is to us; His own Excellence, and his Goodneſs towards us, do juſtly fill our Mouths, as they once did* David's, *with his Praiſe: 'Tis our Duty to thank Him for all his Bene-*

fits

fits Corporal and Spiritual, Common and Particular, but chiefly for the Spiritual; and above all, for the gracious Redemption of the World by Christ Jesus, as the first Christians used to do.

4. The Consecration of our selves *consists in devoting our selves entirely, and without Reserve, to God's Glory and Service, our Bodies, our Souls, our Goods, our Life, and all that we are or have. All this we owe to God, as our Saviour teaches us, bidding us pray,* Thy Will be done. *And forasmuch as Offerings and Sacrifices do peculiarly belong to the Divine Service or Worship, this is the Christians Offering,* that they present themselves and Bodies a living, holy, and acceptable Sacrifice to God, which is their reasonable Service, *Rom.* XII. 1.

5. Prayer *is commanded us by God and our Saviour, and was constantly used by the Primitive Christians: They prayed both for themselves and others, for the obtaining Good, and averting Evil; yet chiefly we must ask Spiritual Things rather than Corporal.*

6. God's Holy Word *is the Rule of our Faith and our Life; and because many cannot read it, many, tho' they can, neglect it; therefore was it even in the Times of the Old Testament openly read in the Divine Service,* Neh. VIII. 3, 18. Luke IV. 16. Acts XIII. 15. *The Primitive Christians read it in the same manner, as appears from the Acts of the Ancient Churches: Whereas that Reading which is among us, is not look'd upon as a Part of the Service, and is only heard by those, who, through Mistake, come into Church a little too early, and is done without the least Devotion or Respect, only to fill up the void Space till the Minister comes in and interrupts it. In the Pulpit, there's only a Text read, which is usually but a short Sentence, and then all the rest is but the Work and Words of Man, which yet has the most Attention, though even these Sermons themselves are not heard so much for our own Edification, as to pass a Judgment on the Gifts of the Preacher.*

7. The Holy Sacraments *are by all allowed to be Parts of Divine Worship, and therefore I shall not here insist upon it.*

8. *That* Almsgiving *belongs to Divine Service, is evident, for that God commands his People, not only to appear before Him in his Temple, but likewise that they shou'd not appear empty,* Exod. XXIII. 15.——XXXIV. 20. *Our Worship is our Sacrifice; by Adoration and Vows, we offer our selves; by Almsgiving we offer our Goods. But of this, as well as,*

9. *Of* Fasting, *'tis unnecessary to add any more.*

I conclude this first Point with this Observation, That as all the forementioned Parts are necessary to Divine Service, so is it not enough, that in the Celebration of it, these Parts be in gross and implicitly included under general Expressions in one long confused and undivided Prayer, but each Act must be so separated from the other, and so clearly expressed, that the most simple and ignorant Christian may be able to perceive and distinguish the one from the other; since each of them is a particular and distinct Help or Means both to Devoutness and Attention, and to Holiness of Life.

Confession

Confeſſion of Sins *humbles Man's natural Pride.* Adoration, *or falling down on our Knees before God, fills us with an holy Reſpect and Fear for ſo great a Majeſty, and puts us in Mind, that in all Things we are entirely dependent on Him; it likewiſe teſtifies this to other Men, and gives a good Example. The* Praiſe of God, or Thankſgiving, *which is common to us with all Creatures, eſpecially the nobleſt, the holy Angels, kindles in us a Love for ſo great a Benefactor. The* Conſecrating or Devoting our ſelves to God, *awakens our Devotion, and hinders that common Hypocriſie, to be preſent in Body, but abſent in Thought, and forces us to perform our Duty with Earneſtneſs before that God to whom we have conſecrated both Soul and Body.* Prayer *puts us in mind of our own Indigence, ſince we expect all good Things only from another's Bounty, and ſo renews in us Truſt and Dependance on God. The* Reading of holy Scripture, *repreſents God as 'twere preſent ſpeaking to the Congregation. More of God's Word, and leſs of Man's, ought to be heard.* Et ſic de cæt.

II. *The general Rule concerning the* Way or Manner *in which all theſe mentioned Parts of Devotion ought to be performed, is this, That they be ſo ordered as* may be moſt for the Honour of God, and the Edification of Men. *To which End, in my Judgment, the following Particular Rules may be uſeful.*

1*ſt*, Divine Service *muſt be duly diſtinguiſh'd from the* Sermon, *and often celebrated when there is no* Sermon *as well as when there is.*

2*dly*, Divine Service *ſhould be ſo order'd as not ſo much deſigned for the Inſtruction of the People, as for exciting their Devotion, and raiſing the Heart to God; ſince Inſtruction properly belongs to, and is performed by Sermons, Catechiſations, and the Publick Reading of God's Word, though there were no Sermon added.*

3*dly*, *The Word of God ought to be conſtantly and diligently read in the* Divine Service; *and the Method of the* Engliſh *Church is in this Excellent, where, in the Publick Prayers, the Old Teſtament is read through once a Year, the New Three Times, and the* Pſalms *once every Month.*

4*thly*, *The Prayers muſt be plain and ſimple, without Pomp of Words, affected Eloquence, or long Reaſonings; the Heart muſt pray, not the Head.*

5*thly*, *'Tis a great Help to Devotion and Attention, when the Publick Prayers are not included in one long confuſed Prayer, but are divided into ſeveral little Prayers, and the* Pſalms, Lecture, *and* Prayers *ſo mix'd and vary'd with each other, that the natural Weakneſs of Man may the better be enabled by theſe Changes, to go through the whole with Devoutneſs and Attention.*

6*thly*, *The* Divine Service *ought not to laſt too long; half, or at moſt three Quarters of an Hour is ſufficient, that the Attention of the Mind be not tired.*

7*thly*, *In* Divine Service *the People ſhould not be mere Spectators or Auditors, but Actors; and that not only in Thought and Heart, but with the Mouth, in praying to, and praiſing God, as it uſed to be in the Jewiſh and the Primitive Apoſtolical Churches,* vid. 1 Cor. XIV. 16. *'Tis well known that the firſt Chriſtians performed their Devotions* per antiphonas,

or

or alternal Reſponſes; of which there remains nothing more amongſt us, than that at the Preparation to the Holy Communion, when the Miniſter asks the People, whether they truly repent of their Sins? Whether they have Faith in God's Mercy thro' Chriſt? And whether they reſolve to lead a new Life? They ſhould anſwer at each Queſtion, Yes: *And at the Concluſion of the Abſolution,* Amen; *which yet a great many among us don't ſpeak out.*

8thly, *The Rule by which a devout and edifying Service may be compoſed, is Threefold.* 1. *The Holy Scripture of the Old and New Teſtament, in which there are many excellent Models of Hymns and Prayers, and other Parts of Worſhip, which we ought to imitate.* 2. *Sound and ſanctified Reaſon, which (ſince the Scripture has not preſcribed every Particular, but comprehended a great many Things under that general Rule,* Let all Things be done decently and in order, 1 *Cor.* XIV. 40.) *may, by conſidering the Nature of God and Man, and by the Aſſiſtance of that Light the holy Scripture gives us, eaſily judge what will be moſt for God's Honour, and Mens Edification.* 3. *The Example of the Primitive Church, which being order'd by the Apoſtles and Apoſtolical Men, ought to be of great Weight with us. According to this threefold Rule, the Church of* Neufchatel *has now for theſe* 2 *Years paſt, order'd and perform'd their Divine Service after a very lovely and edifying Manner; which likewiſe gave thoſe of* Geneva *a Deſire of doing the ſame; which, whether it is as yet effected, I am not informed.*

Theſe, Gracious Sir, are my humble Thoughts concerning a Liturgy: *The All-ſeeing God is Witneſs, that they proceed neither from a Deſire of Change, nor any other carnal Motive, but from Conviction of their Truth, and a ſincere Deſire to glorifie God, and edifie his Church. I wait Your Excellency's Orders at Your Leiſure, whether according to the* Plan *here laid down, I ſhall take upon my ſelf this Work; and till then, defer my Thoughts on the other Part concerning* Church Government. *God fill Your Excellency with his Grace, and make You a Bleſſing to his* Church. *Amen.*

Berlin,
June 25,
1710.

Signed,

D. E. JABLONSKI.

A TABLE *of* Leſſons *proper for* Feſtivals.

At CHRISTMAS.

The Firſt Week.

	The First Lesson.	*The* Second Lesson.
Monday Morning,	*Iſa.* XL. 1,—11.	St. *Luke* I. 1,---25.
Monday Even.	*Iſa.* XI. 1, 10, 12.	St. *Luke* I. 26,---56.
Tueſday Evening,	*Iſa.* XLIX. 1,—23.	St. *Luke* I. 57,---80.
Wedneſday Evening,	*Malach.* III.	St. *Mat.* XI.
Thurſday Morning,	*Malach.* IV.	St. *Mat.* III.
Thurſday Evening,	*Iſa.* XLII. 1,---12.	St. *Luke* III. 1,---20.
Friday Evening,	*Iſa.* LII.	St. *John* I. 1,---18.
Saturday Morning,	*Heb.* II.	St. *John* I. 19,—51.

Note: *In the Times of* Feſtivals, *the Prayers of the Ordinary Service for* Saturday *Evening, are not performed; becauſe there is a* Preparation Sermon.

The Second Week.

Chriſtmas-Eve,	*Iſa.* LXII.	St. *Mat.* I.
Chriſtmas-Day,	*Heb.* I.	St. *Luke* II. 1,—20.
The Day after *Chriſtmas-Day*,	Iſa. IX.	St. *Luke* II. 21,—39.

Upon the other Days are to be read the Prophecies that relate to the Coming of our Lord Jeſus Chriſt; *viz. Gen.* III. *Gen.* IV. 10. *Mich.* V. 2. *Iſa.* VII. 14. *Iſa.* IX. 5. *Dan.* IX. 24,—27. *Hag.* II. 9. *Mal.* IV. 1, 2, 5, 6. All theſe Prophecies are to be read at once, and the People are to be made to obſerve, that they ſpeak of the Time, of the Place, and the Circumſtances, on the Birth of Jeſus Chriſt, and there muſt be added, 1 *Pet.* I. 10, 11, 12, 13.

Acts XIII. 16,—41.	St. *Matthew* II.
1 Epiſt. St. *Joh.* I.	St. *Luke* II. 40,—52.
Iſa. LXI.	St. *Luke* IV. 16,—32.
Titus II. 11,—15. and III. 3, 7.	1 *Corinth.* XI. 20,—32.

The Evening of the laſt Day of the Year.

Pſal. XXXIX. 5,—14.	St. *Mat.* XXIV. 42,—51.

New-Year's-Day in the Evening, (for in the Morning there is always a Sermon.)

1 *Theſ.* V. 1,—11.	St. *Matthew* XXV. 1, 30.

At EASTER.

The Firſt Week.

Monday Morning, *Exod.* XII. 1,—28.	St. *John* XI. 47, *&c.* & XII. 1,—11.

Monday

The FIRST LESSON.	*The* SECOND LESSON.
Monday Evening, *Exod.* XII. 29, —51.	St. *John* XII. 12,—50.
Tueſday Evening, *Exod.* XIII. 1,—16.	St. *John* XIII.
Wedneſday Evening, *Iſa.* LIII.	St. *John* XIV.
Thurſday Morning, *Iſa.* LIV.	St. *John* XV.
Thurſday Evening, *Iſa.* LV.	St. *John* XVI.
Friday Evening, *Gen.* XXII. 1,—19.	St. *John* XVII.
Saturday Morn. 1 St. *Pet.* III. 18,—22. & IV. 1,—8.	St. *Matthew* XXI. 1—17.

The Holy Week.

Monday Morning, *Phil.* II. 5,—12.	During all this Week, is to be read *The Hiſtory of the Paſſion, drawn out of the Four Evangeliſts,* in ſuch manner that the Crucifixion may fall out upon *Holy Friday,* and the Burial of our Saviour upon *Saturday.*
Monday Evening, *Iſa.* L. 5,—10.	
Tueſday Evening, *Iſa.* LXII. 11, 12. *and* LXIII. 1,—9.	
Wedneſday Evening, *Dan.* IX. 20,—27.	
Thurſday Morning, *Heb.* IX.	
Thurſday Evening, 1 *Cor.* XI. 20,--32.	
Holy Friday, *Heb.* X. 1,—25.	
Saturday Morning, *Rom.* VI. 1,—14.	

Eaſter *Week.*

Monday Morning, *Col.* III. 1,—17.	St. *Luke* XXIV. 1,—47.
Monday Evening, 1 *Cor.* XV. 1,—34.	St. *John* XX.
Tueſday Evening, 1 *Cor.* XV. 35,—58.	St. *John* XXI.

On Aſcenſion.

Aſcenſion Eve, 2 *Kings* II. 1,—14.	St. *John* XIV. 1. 20.
Aſcenſion-Day in the Even. *Eph.* IV. 7, 16.	The Hiſt. of the Aſcenſion, taken out of the *Goſpels* and the *Acts.*
The Day after Aſcenſion, *Heb.* X. 11,13.	St. *John* VI. 16,—32.

At WHITSUNTIDE.

The Firſt Week.

Wedneſday Even. *Ezek.* XXXVI. 22, 28.	St. *John* III. 1.—21.
Thurſday Morning, *Heb.* VIII.	St. *John* I. 19,—36.
Thurſday Evening, *Iſa.* LXI.	St. *Luke* IV. 16,—32.
Friday Evening, *Iſa.* LV.	St. *John* VII. 33,—43.
Saturday Morning, *Joel* II. 21, *&c.*	St. *John* XIV. 1,—17.

The Second Week.

Monday Morning, *Acts* II.	St. *John* XIV. 18—31.
Monday Evening, *Acts* X.	St. *John* XV.
Tueſday Evening, *Acts* XI. 1,—18.	St. *John* XVI. 1,—15.
Wedneſday Evening, 1 *Cor.* XII.	St. *John* XVI. 16,—33.
Thurſday Morning, 1 *Cor.* XIII.	St. *John* XVII. Thurſday

The FIRST LESSON.	*The* SECOND LESSON.
Thurſday Evening, 1 *Cor.* XI. 20,—32.	St. *John* XVIII.
Friday Evening, *Rom.* VIII.	St. *John* XIX.
Saturday Morning, *Gal.* V. 16,—26.	St. *Matthew*, XII. 22,—45.

Trinity *Week.*

Monday Morning, *Heb.* II.	St. *Matthew* XXV. 14—30.
Monday Evening, *Eph.* IV. 1,—16.	St. *Matthew* XIII. 24,—52.

At the SEPTEMBER FESTIVALS.

The Firſt Week.

Friday Evening, *Iſa.* LV.	St. *John* VI. 25,—40.
Saturday Morning, *Prov.* IX. 1,—11.	St. *John* VI. 41,—65.

The Second Week.

Monday Morning, *Rom.* V.	St. *Matthew* V. 1,—20.
Monday Evening, *Col.* I.	St. *Matthew* V. 21,—48.
Tueſday Evening, 1 St. *Peter* I.	St. *Matthew* VI.
Wedneſday Evening, 1 St. *Peter* II.	St. *Matthew* VII.
Thurſday Morning, 1 *Cor.* X. 1,—22.	St. *Luke* XIV. 15,—24.
Thurſday Evening, 1 *Cor.* XI. 20,--32.	St. *Matthew* XXV. 1,—13.
Friday Evening, 1 Epiſt. St. *John* III.	St. *John* XIX.
Saturday Morning, *Gal.* V. 13,—26.	St. *Matthew* XXII. 1,—14.
The Eve of a Faſt, *Iſa.* LVIII.	St. *Matthew* VI. 1,—18.
The Day after a Faſt, *Heb.* III. 7, 19. *and* IV. 1,—11.	St. *Luke* XIII. 1,—19.

It muſt be obſerved, that in the Church of *Neufchatel*, at all the *Feſtival* Times the Communion is given upon the *Friday* of the *Second Week*, beſides the preceding and following *Sunday*, except at *Chriſtmas*, when the *Friday* Communion is put off to *Chriſtmas-Day*, if that falls out upon a Working-Day: Which is the Reaſon why we read almoſt always upon the *Thurſday* Evening, 1 *Cor.* XI. 20,—32.

As to the Ordinary Leſſons, it was not thought proper to give a Table of them, becauſe it would have been too long, and of no great Uſe: It may ſuffice therefore to obſerve,

1. That the *Old* and *New-Teſtament* are read alternately: For Example, *Gen.* I. *Mat.* I. *Gen.* II. *Mat.* II, *&c.* 2. That when the Chapters are long, they are divided. 3. That certain Chapters are omitted: As for Example, ſuch as conſiſt only of Numbring, *&c.* as alſo ſuch as contain certain Paſſages that are ſomewhat offenſive to Modeſty. 4. As there are parallel Chapters in *Kings* and *Chronicles*, where the ſame Hiſtories are repeated, the *Leſſons* are taken ſometimes out of one, and ſometimes out of the other. 5. That the *Old* and *New Teſtament* are begun together, and that the Hiſtorical Books of the *Old Teſtament* end with the *Revelations*; and then they begin again with *Job* and the *New-Teſtament*, and end at *Malachi*. Thus they read the *New-Teſtament* Twice, whilſt the *Old* is read Once. And the whole *Bible* is read out in about Three Years.

THE

THE

NEUFCHATEL LITURGY.

For SUNDAY MORNING.

OUR Help is in the Name of the Lord, who hath made Heaven and Earth. *Amen.*

My Brethren,

LET every one of you preſent himſelf before the Lord, to make an humble Confeſſion to Him of his Sins, ſaying after me in your Hearts:

LORD God Eternal, and Almighty Father, we confeſs and acknowledge before Thy Holy Majeſty, that we are poor Sinners, conceiv'd and born in Sin, and in Corruption; inclin'd to Evil, incapable by our Selves of any Good; and that we tranſgreſs thy Holy Commandments in divers manners; whereby we draw upon our ſelves, through thy juſt Judgment, Ruin and Deſtruction. Nevertheleſs, O Lord, we are exceeding ſorrowful for having offended Thee, and we condemn our ſelves and our Offences with a true Repentance, beſeeching Thee that thy Grace may aſſiſt us in our Miſery: Have Mercy upon us therefore, O moſt gracious God and merciful Father, in the Name of thy Son Jeſus Chriſt our Lord: Forgive us our Offences, and grant and increaſe in us daily, the Graces of thy Holy Spirit, to the End that we moſt heartily acknowledging our Wickedneſs, may

be touch'd with a ſincere Grief, that may deſtroy Sin in us, and produce thoſe Fruits of Righteouſneſs and Innocence, which may be acceptable to Thee, through Jeſus Chriſt our Lord. *Amen.*

Before the Sermon.

O Almighty God, and Heavenly Father, we are met here together to begin the publick Sanctification of this thy Day, to offer to Thee our Praiſes and our Prayers, and to hear thy Holy Word; Wherefore we beſeech Thee, according to the Promiſes Thou haſt made us, to be preſent in the midſt of us, when we are met to call upon the Name of thy Son, that Thou wouldeſt be pleaſed mercifully to look upon us, and to raiſe our Thoughts and Deſires towards Thee, ſo that we may render an acceptable Service to Thee this Day. Great God, we humble our ſelves before Thee; we adore thy Infinite Power and Majeſty; we thank Thee for all the Temporal and Spiritual Good Things we continually receive from thy Bounty; we bleſs Thee for our Creation, for our Preſervation, and for thy ſending thy Son into the World to ſave us; but particularly we praiſe Thee, O God, for the glorious Reſurrection of thy Holy Son, who roſe from the Dead as on this firſt Day of the Week; for which reaſon it is, that all Chriſtians meet this Day before Thee: O God, thy Glory is great in all thy Churches, and the Praiſe of thy Name is celebrated in all the Aſſemblies of thy Saints: We thank Thee for the great Hopes of Immortality which Thou haſt given us by this bleſſed Reſurrection: Let our Praiſes aſcend even unto thy Throne; make us worthy to partake one Day of the Reſurrection of the Juſt, and of the Glory of the Kingdom of Heaven, whereinto the Lord Jeſus Chriſt is entred as our Fore-runner, where He lives and reigns, where He is worſhiped and glorified with Thee and the Holy Ghoſt, God bleſſed for ever. *Amen.*

O God, who inſtructs us by thy Holy Scriptures; ſince we are to read, hear, and meditate upon them this Day, inlighten our Minds and purifie our Hearts, to the end that we may receive and comprehend as we ought, the Things which are reveal'd therein: Grant that thy Word may be deliver'd with Purity, Clearneſs, and Simplicity, and after ſuch a manner as may tend to the Edification of this People: Make the Preaching of this Word efficacious by the Power of the Holy Ghoſt; ſo that the holy Seed may be receiv'd into our Hearts, as in good Ground, where it may produce Fruits in abundance; that we may not only hear thy Word, but that we may keep it alſo, by living after a manner conformable to its Divine Inſtructions, during all the Time of our abode in this World, and that we may at length arrive to everlaſting Happineſs, thro' Jeſus Chriſt, † who has taught us to pray, ſaying:

OUR

OUR Father which art in Heaven: Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil: For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

At the Time of the Communion, *this that follows is to be added after this Mark* †.

AND ſince, O God, we celebrate at this time [*this Day*] the Remembrance [*of the Birth*] [*of the Sufferings and Death*] [*of the Reſurrection*] of Thy Son, [*and of the coming down of the Holy Ghoſt*] and that we are about to partake of the Holy Supper, we beſeech Thee ſo to raiſe our Hearts to Thee, that we may with Faith and Joy ſhew forth the Death of our Redeemer till He ſhall return at the laſt Day to judge the World, and that we may bear ſuch Fruits of Piety and of Gratitude, as may be acceptable to Thee, through the ſame Jeſus Chriſt, who has taught us to pray, ſaying:

Our Father, *&c.*

Sunday *Morning after* Sermon.

O Lord our God, who has commanded to make Prayers and Supplications for all Men; we humble our ſelves before Thee, to offer up our Prayers for all ſorts of Perſons, of what State or Condition ſoever they may be: We pray Thee O Lord, who art the Creator and Father of Mankind, for the Peace of the whole World, and for the Salvation of all Men; have pity upon the Heathens that worſhip Idols, and who live without God, and without Hope in the World: Bring back the Turks and all Infidels from their Blindneſs: Vouchſafe, according to thy Promiſes, to bring about the Converſion of the *Jews*, to the end that the Fulneſs of the Nations being come in, there may be but one Fold and one Shepherd, and that all People may know and worſhip Thee, who art the only true God, and Jeſus Chriſt whom Thou haſt ſent.

O King of Kings, and Lord of Lords, we pray to Thee for all Kings and Princes, and for all ſuch as are exalted above others in Dignity: Grant thy Knowledge to thoſe who are deprived of it, and give Grace to thoſe that know Thee, to make uſe of their Authority for the Advancement of thy Glory. We pray Thee, more eſpecially, for the ſacred Perſon of the King our Sovereign Lord, for the Queen, for the Prince Royal, and for the Princeſs his Conſort, and for the Prince and Princeſs their Children; for all the Royal Family; for

the Count of *Wartemberg*, Hereditary Governor General [*of this Principality*] and for all thoſe that are appointed to govern this State, and that have the Adminiſtration of Juſtice and Policy: Give them thy Spirit of Wiſdom and Strength, and above all, Holineſs and Fear of thy Name, to the end that Order may be eſtabliſhed, and that we may lead a quiet and peaceable Life, and ſerve Thee in Holineſs and Purity.

LORD, We offer up to Thee our Prayers for the Wants of Thy Holy Church, which is ſpread over all the World, vouchſafe to protect, increaſe, and ſanctifie it more and more. Deliver thoſe Churches that are under Perſecution, and preſerve thoſe that ſubſiſt through thy Grace: Take away thoſe Errors, Scandals, and Diviſions which afflict Chriſtendom, and unite all Chriſtians in the Bonds of Truth, Piety, and Peace; particularly be gracious to the Churches of this State, and to the Church of this Place; bleſs the Families and Perſons of which it is compoſed, and make Piety, Concord, and all other Chriſtian Virtues, to reign amongſt them.

WE pray Thee, O God, for all thoſe that Thou haſt appointed Paſtors in thy Churches, and particularly for the Paſtors of this Flock; ſtrengthen them, ſanctifie them, and increaſe in them thoſe Lights, that Zeal, and thoſe Gifts that are neceſſary for them to procure the Eſtabliſhment of thy Kingdom, and the Salvation of the Souls that Thou haſt committed to their Charge: Raiſe up every where, and eſpecially amongſt us, Miniſters that are faithful, zealous, humble, and Lovers of Truth and of Peace; and for that End, Give thy Grace and Fear to thoſe who are devoted to ſerve Thee in the Holy Miniſtry.

O Merciful God, have Compaſſion upon the People that are viſited with War, or any other Scourge, and on ſuch Perſons who are under Sufferings: We pray Thee for thoſe who are perſecuted and in Captivity, for the ſake of the Goſpel: We recommend to Thee all Widows and Orphans, Poor and Strangers, thoſe that travel, ſuch as are troubled in Mind, ſuch as are infirm, ſick, or dying, and particularly our Brethren who are Members of this Church [and who deſire our Prayers]. Give to all the Repentance, Patience and Comfort, which they ſtand in need of, and a happy Iſſue out of all their Afflictions.

LORD, we pray Thee for all thy Children, and for all thoſe who ſeek to Thee in Sincerity of Heart, wherever they are, and who labour in their own Salvation, or in that of their Brethren; for thoſe who are doing Works of Charity, and forming holy Deſigns for the Advancement of thy Kingdom: Strengthen thoſe who are weak in Faith, and in Holineſs; and as for ſuch harden'd Sinners as are in a State of Condemnation, grant them all [and particularly thoſe whom we know want our Prayers] Time and Means of being converted. Look

Look down with a favourable Eye upon this State, this City, and all its Inhabitants; grant us fruitful Seaſons, and whatever is neceſſary for our Subſiſtence: Suffer us not to abuſe Thy good Things, but grant that we may uſe them with Sobriety, Charity, and Thankſgiving: Turn from us thoſe Dangers and Scourges that may ſeem to threaten us: Deliver us from our Sins: Preſerve us from all evil Thoughts, from Ungodlineſs, from Hypocriſie, and from all that is contrary to thy holy Will. Prevent us always, O merciful God, by thy Grace, and lead us continually by thy Spirit: Give us always good and holy Thoughts, pure, quiet and peaceful Inclinations, and intire Reſignation to thy Providence, an ardent Love towards Thee, and ſuch Charity as may induce us to love and edifie one another. Looſen our Hearts from this World, which is nothing but Vanity; and give us Grace to raiſe them always towards Heaven, where our Treaſure lies; to the end that watching and praying continually, and living in Temperance, Juſtice, and Piety, we may paſs our Days in Peace, waiting for the glorious Return of our Saviour. And that when He comes to judge the World, all we who are here in thy Preſence, may appear before Thee without Fear or Confuſion. O God hear us! hear all thoſe that have now offer'd up their Prayers to Thee: Reject not the moſt humble Supplications of thy Servants, but grant us thoſe Things we have asked of Thee, and all others that are neceſſary for us; and this we beg in the Name of Jeſus Chriſt, who has taught us to call upon Thee, ſaying:

OUR Father which art in Heaven: Hallowed be Thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

LORD, we give Thee Thanks for having call'd us to the Knowledge and Profeſſion of the Chriſtian Faith. We beſeech Thee to preſerve and increaſe it more and more in our Hearts, to the end that we may conſtantly perſevere therein, and always make a ſincere Confeſſion of it, ſaying in the Communion of the Univerſal Church:

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt His only Son our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under *Pontius Pilate*, was crucified, dead, and buried; He deſcended into Hell; the Third Day He roſe again from the Dead, He aſcended into Heaven, and ſitteth on the Right Hand of God the Father Almighty; from thence He ſhall come to judge the Quick and the Dead.

I believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body, and the Life everlaſting. *Amen.*

The Bleſſing.

THE Lord bleſs you and keep you: The Lord enlighten you with his Countenance, and be merciful to you: The Lord turn his Face towards you, and keep you in Proſperity. *Amen.*

Go in Peace, and remember the Poor.

When Young Perſons are to be admitted to the Miniſtry, they ſhall be recommended to the Prayers of the Church the Sunday *preceding, after the Sermon, and before the Prayer, in the following manner.*

YOU are exhorted to pray to God for one [*ſeveral*] of our Brethren, who is [*are*] to be admitted this Week into the Holy Miniſtry, and to remember him [*them*] in your Prayers, both Publick and Private.

To that Paragraph of the Prayer that relates to Miniſters, after theſe Words: Give Thy Grace and Fear to thoſe who are devoted to ſerve Thee in the Holy Miniſtry: *Add this which follows.*

GRANT that our Paſtors may never admit others than blameleſs Perſons, and ſuch as are fit to teach; and that they may always make a wiſe and juſt Choice of thoſe whom they ſhall call to this Holy Charge. We pray Thee particularly to endue with thy Spirit and Heavenly Gifts, him [*thoſe*] who is [*are*] to be conſecrated to Thee at this Time, and to ſanctifie him [*them*] to the End, that by the Purity of his [*their*] Doctrine, and by the Holineſs of his [*their*] Life, he [*they*] may exerciſe his [*their*] Miniſtry, to the Glory of thy Name, and the Edification of thy Church.

For

For the CATECHISM.

Begin with Singing one of the Staves of the CXIXth Pſalm.

Afterwards the following Prayer *is read, which may ſerve alſo for the Catechiſings of the Week before the* Communion.

LORD God, and our Father, ſince we are met together in this Holy Place, [*to continue to ſanctifie this thy Day, and particularly*] to be inſtructed in the chief Points of the Chriſtian Religion. We give Thee Thanks for having communicated to us the Light of thy Goſpel, and for having made known to us, by Jeſus Chriſt thy Son, the Way that leads to everlaſting Life. We beſeech Thee alſo, to bleſs this Exerciſe of Piety, and to give to all this People, but chiefly to the Youth of this Church, [*and to theſe Catechumens*] the Diſpoſition and Capacity neceſſary to profit by theſe Inſtructions. Thou haſt caus'd theſe Children to be born in thy Church, they have been devoted to Thee by Baptiſm; Thou art their Father, and their God: Vouchſafe, O Lord, to give them thy Bleſſing, for the Love of thy Son, who bleſs'd thoſe Children that were brought to Him, and who pray'd for them. Give them Grace to learn betimes to love and fear Thee. Let theſe Inſtructions ſerve not only to enlighten their Minds, but alſo to ſanctifie their Hearts, and to be the Rule of their Behaviour, to the End that they may enter from the Beginning of their Life, into the Way of Piety, and by that means arrive to the Glory of thy heavenly Kingdom. Give the Fathers and Mothers Grace to train up their Children under thy Diſcipline. Bleſs all the Families of this Church; Sanctifie the Young People: Give thy Knowledge and thy Fear to the Servants and other Domeſticks. Grant alſo, Lord, that all we, both Young and Old, of what State and Condition ſoever we be, may be advanced in Faith, and in Piety, proportionably to our increaſing in Age: Make us all Children in Innocence and in Humility, and grant that the Knowledge which Thou haſt given us, and the Glory that we wait for, may induce us to love Thee, and to live in the good Works that Thou haſt ordain'd; to the End that we may walk in them. Hear us for the Love of Jeſus Chriſt, who has taught us to pray, ſaying:

This is to be ſaid when there are any.

OUR

OUR Father which art in Heaven: Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

After the Catechiſm, *the Bleſſing is given.*

THE Grace of our Lord Jeſus Chriſt, the Bleſſing of God, and the Fellowſhip of the Holy Ghoſt, be with us all. *Amen.*

FOR

FOR

SUNDAY EVENING.

OUR Help is in the Name of the Lord; who hath made Heaven and Earth. *Amen.*

Here follows the Confeſſion of Sins, as in the Morning.

Before the Sermon.

O Lord, ſince we are here met in thy Name * to hear and meditate upon thy holy Word, which Thou haſt given us to be a Lamp to our Feet, and a Light to our Paths; we beſeech Thee with all our Heart, and for the Love of Jeſus Chriſt, who is the Light of the World, to enlighten our Underſtanding, and to give us thy Holy Spirit, which may lead us into the Knowledge of the Truth, and ſanctifie us. Give us Grace to hearken diligently to thy Word, to comprehend the Meaning of it well, and to conform our Life to the Inſtructions therein given; to the End that what we ſhall hear, may turn to the Glory of thy Name, to our Advancement in Piety, to the Comfort and Salvation of our Souls, thro' Jeſus Chriſt our Lord. † In whoſe Name we call upon Thee, ſaying:

Our Father, *&c.*

† *The* Sunday *on which Notice is given of the Sacrament, the Prayer appointed for the* Communion-Service, *Page* 3, *is to be here read.* And ſince, O God, *&c.*

* *On* Chriſtmas *Day*: To celebrate the Remembrance of the Birth of Jeſus Chriſt our Lord; and to, *&c.*

On Aſcenſion *Day*: To celebrate the Remembrance of the glorious Aſcenſion of Jeſus Chriſt our Lord; and to, *&c.*

The Saturday *Evening before the Holy Sacrament*: To prepare our ſelves for the Communion of the Holy Supper, to which we are call'd to Morrow; and to, *&c.*

The Sunday *Evening of the Communion*: To give Thee Thanks for having been admitted this Day to the Communion of the Holy Supper; and to, *&c.*

The Faſting Weeks beginning the Sunday *before*: To diſpoſe our ſelves to an extraordinary Humiliation in thy Preſence, whilſt we are celebrating the Publick Faſt, and to, *&c.*

Sunday *Evening after* Sermon.

GREAT God, we preſent our ſelves again before thy Majeſty, to return Thee Thanks for the Happineſs we have had of meeting in thy Houſe this Holy Day, to render Thee the Service which is due to Thee, and to hear thy Word. We acknowledge that it is of thy great Goodneſs that we enjoy theſe precious Advantages, of which ſo many other People are deprived: For, O God, we have ſinned againſt Thee, we have offended Thee by our Ingratitude, and by abuſing the Liberty that Thou haſt granted us of ſerving Thee publickly; ſo that we have but too much deſerv'd that Thou ſhouldeſt remove thy Candleſtick from amongſt us. O God, we adore thy Mercy and Support, and we pray Thee, in the Name of Jeſus Chriſt, to have Compaſſion on us, and to ſanctifie us more and more, to the end that we may ſerve Thee with a new Zeal all the Days of our Life.

Hear, O Lord, the Prayers which have been offer'd up to Thee this Day, for the Salvation of all Mankind; for Kings, Princes, and Magiſtrates, and particularly for the ſacred Perſon of our Sovereign Lord the King, for the Queen, for the Prince Royal, for the Princeſs his Conſort, and for the Prince and Princeſs their Children, for all the Royal Family, for the Count of *Wartemberg*, Hereditary Governour General, and for all that are in Authority within this State. Receive the Supplications that we have made, and that we do again make to Thee, for the Peace, and for all other the Wants of thy Church; and above all, for the Church of which we are Members, for the Paſtors and Miniſters of thy Word, for the entire Eſtabliſhment of thy Kingdom, for the Converſion of Sinners, for the Perſeverance of the Juſt, for thoſe who are perſecuted for the ſake of Truth and Holineſs, and for all Perſons that are afflicted in Body and in Mind, or in any other manner, among which we recommend to Thee thoſe that are Members of this Church.

We continue alſo to offer Thee our Vows for the Proſperity of our Country, and to beſeech Thee to preſerve us from the Dangers and Temptations which may threaten us. Grant us, O merciful Father, all theſe Favours, and all others of which we may ſtand in need. Accept the Worſhip which we have paid Thee this Day. Hear all thoſe that have call'd, and that do call upon Thee with all their Heart, whereſoever they may be. O God, bleſs the Inſtructions of thy Word, and the Exhortations which Thou haſt caus'd us to hear this Day by the Miniſtry of thy Servants, to the end that they may incline our Hearts to thy Love, and to thy Fear, that we may ſerve Thee with Faithfulneſs even to the Death; and that being improv'd by the Means and Opportunities of Salvation which Thou haſt offer'd to us during the Courſe of this Life, we may be received into the Temple of thy Glory, to praiſe Thee everlaſtingly in the Aſſembly

of

of all the Saints, through Jesus Christ our Lord; in whose Name we offer up unto Thee the Prayer that He has taught us.

OUR Father which art in Heaven: Hallowed be Thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

LORD, we give Thee Thanks for having call'd us to the Knowledge and Profession of the Christian Faith; we beseech Thee to preserve it, and to encrease it more and more in our Hearts, to the end that we may constantly persevere therein, and that we may make Thee a sincere Confession thereof, saying in the Communion of the Catholick Church:

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead, and buried; He descended into Hell; the Third Day He rose again from the Dead, He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty; from thence He shall come to judge the Quick and the Dead.

I believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. *Amen.*

The Blessing.

THE Lord bless you, and keep you, the Lord make his Countenance to shine upon you, and be merciful to you; the Lord turn his Face towards you, and keep you in Prosperity. *Amen.*

Go in Peace, and remember the Poor.

FOR THE
WORKING DAYS.

When there is a SERMON.

OUR Help is in the Name of the Lord; who hath made Heaven and Earth. *Amen.*

My dear Brethren,

SINCE we are come hither to preſent our Adorations, our Praiſes and our Prayers to the Lord our God, and to hear his Holy Word, let every one of us lift up his Heart to Him, and make a ſincere Confeſſion of his Sins, ſaying:

O Lord God, heavenly Father, we acknowledge all of us in general, and each of us in particular, that we are not worthy to appear in thy Preſence, nor to ask any Favour of Thee. We have not obeyed thy Commandments, but have tranſgreſs'd them in divers Manners. Lord, we bewail the Greatneſs and the Number of our Offences. Pardon us, O God of Mercy, pardon, for the ſake of Jeſus Chriſt, all thoſe who repent, and who ask Thee Forgiveneſs. Sanctifie us, and make us New Creatures; to the end that the Glory of thy Mercy may be celebrated for ever, through Jeſus Chriſt our Lord. *Amen.*

Let us adore our God, and give Him Thanks.

IT is juſt and reaſonable that we adore Thee, O Lord God Almighty, who has created Heaven and Earth, and all Things that are therein; and that we render Thee continual Thankſgivings for all the Favours that we every Day receive from thy bountiful Hand. We bleſs Thee for our Preſervation to this time, for having protected us the laſt Night, and happily brought us to the Beginning of this Day, and for allowing us to appear at this Time, and in this Holy Place before Thee. Lord we praiſe Thee, we deſire to ſerve Thee this Day and all our Life: We devote our ſelves to Thee, and we ſubmit our ſelves entirely to thy holy and gracious Pleaſure; vouchſafe, O Lord, to protect and keep us this Day, to the end that we may ſpend it and our whole Life, in thy Peace, in thy Joy, and in thy Fear, through Jeſus Chriſt, who liveth and reigneth with Thee, O God, bleſſed for ever. *Amen.*

After

After this Prayer, a Pſalm *is to be ſung; and after the* Pſalm, *the following* Prayer *is to be ſaid.*

O LORD, ſince we are here met in thy Name * to hear thy Word, which Thou haſt given us to be a Lamp to our Feet, and a Light to our Paths: We beſeech Thee with all our Hearts, and for the Love of Jeſus Chriſt, who is the Light of the World, to enlighten our Underſtanding, and to give us thy Holy Spirit, which may lead us into the Knowledge of the Truth, and ſanctifie us. Give us Grace to hear attentively thy Word, to underſtand well the Meaning of it, and to conform our Lives to the Inſtructions therein given us; to the end that what we ſhall hear, may turn to the Glory of thy Name, to our Advancement in Piety, to the Comfort and Salvation of our Souls, through Jeſus Chriſt our Lord. In whoſe Name we call upon Thee, ſaying:

Our Father, *&c.*

After the Sermon.

O Eternal and Almighty God, we preſent our ſelves before Thee, after having heard thy Holy Word, to offer to thy Divine Majeſty our Prayers and our Supplications, both for our ſelves and for all Men. We beſeech Thee to enlighten all the People of the Earth, with the Light of the Goſpel, to the end that they may come to the Knowledge of the Truth and be ſaved. We pray to Thee for all the Wants of the Catholick Church: Behold in Mercy, all thy People, and all thy Flocks, particularly this here. Preſerve them, keep the Candleſtick of thy Word among them. Remove from them Scandals and Hypocriſie, and make Piety, Charity, and all ſort of Vertues, to reign among them.

Bleſs the Miniſters of thy Church, and particularly thoſe to whom Thou haſt intruſted the Care of our Souls: Grant that they may always diſpenſe thy Word in Purity, and labour with Zeal and Fidelity in the Edification of their Flocks. We pray Thee alſo for the higher Powers, and in particular for the ſacred Perſon of our Sovereign Lord the King, the Queen, for the Prince Royal, and for the Princeſs his Conſort, and for the Prince and Princeſs their Children, for all the Royal Family; for the Count of *Wartemberg*, Hereditary Governor General of this Principality, and for all thoſe that are in Authority over us. Guide them by thy Spirit, aſſiſt them in the Exerciſe of their Offices, to the end that Religion, Juſtice, and Peace may flouriſh under their Government and Authority. Al-

---

* Here muſt be added, according to the Circumſtances, that which follows:
In Sacrament-Time, *the* Prayer *above in the Service of* Sunday *Morning, Page* 3. And ſince, O God, *&c.*
In the Time of Faſting, *add:* To diſpoſe our ſelves to be extraordinarily humbled in thy Preſence whilſt we celebrate this Publick Faſt.

ALMIGHTY and moſt merciful God, we recommend to thy Favour, thoſe Perſons that are in Affliction: Grant to ſuch as are ſick, and eſpecially to thoſe that are Members of this Church, the Succour, Patience, and Repentance, of which they ſtand in need. Convert the Sinners, and ſtrengthen thoſe that walk in thy Ways. O God, bleſs the Juſt, and all ſuch as are of an upright Heart. Protect the Weak and the Innocent: Give Eaſe to the Poor: Comfort the afflicted Souls: Deliver thoſe that are perſecuted for Righteouſneſs; and aſſiſt all thoſe that are in any Danger, or in preſſing Neceſſity. Bleſs our Country, this City, and all its Inhabitants: Give Peace in our Days, O Lord, turn from us thy Judgments, and we will bleſs thy Holy Name. And ſince we are about to return to the Works of our Calling, vouchſafe, O Lord, to bleſs the Labour of our Hands, and ſo to guide us, that we may always ſet thy Will before our Eyes, to conform our ſelves thereto, and that whilſt we are purſuing Things Temporal, we may not neglect the Things Eternal, but that we may firſt and chiefly ſeek thy Kingdom and thy Righteouſneſs.

Suffer not the Temptations and Cares of this Life, to draw away our Hearts, nor to take out of them the Seed of thy Word which has now been ſown in them. O God, make us to underſtand, that the World paſſes away with the Luſts thereof, that our Life waſtes, and that we muſt ſoon leave every Thing; to the end that the Conſideration of the Vanity of this Life, may induce us to live in thy Fear, that ſo we may die in thy Favour, and partake of the Reſurrection of the Righteous: O Lord our good God, vouchſafe to give us whatſoever is neceſſary for us towards the happy finiſhing of our Cauſe: Take us into thy Protection, ſupply all our Wants, and be Thou our Guide even to the laſt Hour, through Jeſus Chriſt thy Son.

OUR Father which art in Heaven: Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil: For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

The Bleſſing.

THE Bleſſing of God our Father; the Grace and the Peace of our Lord Jeſus Chriſt, be given and multiplied to you, through the Communication of the Holy Ghoſt. *Amen.*

Go in Peace.

PRAYERS

PRAYERS

That are to be read after SERMON,

UPON

DIFFERENT OCCASIONS.

SATURDAY EVENING.

After the Sermon *for the Preparation to the* Lord's-Supper;

O Our God and our Saviour, we humble our ſelves before Thee, to render Thee Thanks for all thy Mercies, and particularly

At Chriſtmas *that which follows, is to be added.*

Foraſmuch as in theſe Feſtivals of *Chriſtmas*, we have the Comfort of meditating upon the Myſtery of the Incarnation of Jeſus Chriſt our Lord, thy Eternal Son, and to celebrate the bleſſed Remembrance of his Birth.

At Eaſter.

Foraſmuch as in this Feſtival of *Eaſter*, [*Holy Week of the Paſſion*] we may meditate upon the Hiſtory of the Sufferings of the Death and glorious Reſurrection of our Lord Jeſus Chriſt, by which Thou haſt releas'd us from everlaſting Death, to bring us into Life Eternal.

At Whitſuntide.

Foraſmuch as in theſe Feſtivals of the *Pentecoſt*, we have the Happineſs to meditate upon the miraculous and precious Gift of thy Spirit, which Thou didſt as at this Time pour out upon the Apoſtles, and which Thou doſt ſtill ſhed upon all thoſe who believe in Thee by their Miniſtry.

At the Communion in September.

Forasmuch as at this Time, we may celebrate the blessed Remembrance of the Sufferings of thy Son Jesus Christ, and meditate upon the Wonders of our Redemption.

After which, the Minister goes on, and says,

We bless Thee also for the Favour Thou shewedst to us miserable Sinners, in calling us to thy Holy Table, to the end that we may partake of the Benefits that Jesus Christ has purchased for us by his Death and Resurrection. Lord we praise Thee, we bless Thee, and we give Thee Thanks, with all the Gratitude we are capable of; and we beseech Thee at the same time, that Thou wouldst be pleas'd, by thy Spirit, to sanctifie us, who of our selves are unworthy to appear at this Holy Table. Lord Jesus give us Grace, that having well understood what is represented to us by this holy and venerable Sacrament, and especially the Greatness of the Love which Thou hast hereby shewn us, we may come to thy Table with such Dispositions as are necessary for Worthy Communicants. Give us, O God, a true Knowledge and lively Sorrow for our Sins, and humble Recourse to thy Mercy, a perfect Trust in thy Merit, which is our only Comfort, and all our Refuge both in Life and Death. Imprint in us a deep Sense of thy infinite Charity, and a firm Resolution of serving Thee our God, according to thy Will, and of ordering the rest of our Life as becomes those Persons that are renewing the Vows of their Baptism, and engaging themselves again in thy Service. Grant us also the Grace to love one another as Thou hast loved us, and to pardon one another as Thou hast pardoned us. Lord Jesus, put into our Hearts what is wanting to our Preparation, preserve us from the Danger of Eating this Bread, and of Drinking this Cup unworthily, by which means we should render our selves guilty of thy Body and of thy Blood. O Lord God, grant that in this Feast, [*of the Birth of Jesus Christ*] [*of* Easter] [*of* Pentecost] and at all Times, we and all thy Church, may shew forth, as we ought, the Remembrance [*of the Birth*] [*of the Sufferings and Death of Thy Son*] that Jesus Christ may live in us, and we in Him, that we may die and rise again with Him, and that we may walk in Newness of Life, even to the End of our Days; and all to the Glory of thy Holy Name, and our Eternal Salvation, through Jesus Christ our Lord. *Amen.*

Our Father, *&c.*

After the Lord's-Prayer, *the People sing a* Psalm, *and then the Minister gives the Blessing.*

For

For the Two Sundays *in* Chriſtmas.

After Evening Sermon.

GREAT God, who art the Creator of the World, and the Father of our Lord Jeſus Chriſt, we lift up our Hearts to Thee, to adore thy infinite Majeſty, and chiefly to celebrate thy great Mercy, and to offer to Thee the humble Sacrifice of our Bleſſings and Praiſes. It is juſt, it is our Duty, and it is a good Thing, that at all Times, and in all Places, we ſhould give Thee Thanks, O Lord our God, Holy Father, Almighty and Everlaſting God! But above all, we ought to do it at this Time, in which Thy whole Church is met together to meditate upon the Myſtery of the Nativity, and of the Death of our Redeemer Jeſus Chriſt. Thou haſt ſent thy only Son into the World in the Fulneſs of Time, out of thy great Love towards Men; Thou haſt been pleas'd that He ſhould be born upon the Earth, and that He ſhould be there ſubject to the Miſeries of our Nature; and that in dying for the Salvation of Man, He ſhould ſacrifice the ſame Body that He had taken upon Him in the Womb of the Bleſſed Virgin, His Mother.

O Lord, we acknowledge with Joy and Thankſgivings, that it is by that Birth and that Death, that we have been tranſlated from Death to Life, and made the Heirs of thy Kingdom. Wherefore with the Angels, and with all the Heavenly Hoſt, we magnifie thy glorious Name, and celebrate thy Mercy. Let all the Angels adore thy Glory and thy Goodneſs! Let the Sons of Men, as long as there any upon Earth, ſhew forth thy great Praiſe, and ſay, Glory be to God in the Higheſt, Peace on Earth, and Good-will towards Men!

O Jeſus our Saviour, we bleſs Thee that Thou didſt become Man for our Redemption; and we beſeech Thee to make us ſenſible of the ſaving Fruits thereof. Thou who art the Son of the bleſſed God, the Joy and the Glory of Mankind, the Lamb of God that takeſt away the Sins of the World, have Mercy upon us miſerable Sinners! Thou who haſt partaken of our Infirmities here upon Earth, who haſt died, and having taken up thy Life again, didſt return into the Boſom and Glory of thy Father, where Thou ſitteſt on His Right-hand, where the Angels are put under Subjection to Thee, and where Thou preparedſt for us Everlaſting Manſions; Hear our Prayers, and receive the Praiſes which we offer to Thee. Thou who art come to deſtroy the Works of the Devil, turn us from our Iniquities, and enable us to forſake them. Grant that as Thou waſt born and didſt live in a very mean Condition, and didſt renounce the Pleaſures and Glory of the World, even to the Death of the Croſs, we alſo may deſpiſe the ſinful Vanities and the falſe Goods of the World, and that we may only aim at the Glory and at the good Things which Thou haſt procured

for us; that as Thou haſt ſo much loved us, we may alſo ardently love Thee, and that nothing may ſeparate us from thy Love.

O God, ſince thy dear Son was born, to make us thy Children, and Heirs of thy Kingdom, and of everlaſting Life, grant that we having that Faith and that Hope, may purifie our ſelves as He is pure; to the end that we may be enabled worthily to celebrate thy Praiſe, and to rejoice before Thee; and that when this glorious Saviour, who appeared the firſt time in ſinful Fleſh, ſhall appear again without Sin and with Glory, for thoſe who wait for his Salvation, we may be made like to Him in his Kingdom, where He lives and is worſhiped for ever and ever. *Amen.*

Our Father, *&c.*

And the reſt as on Sunday *Evening.*

For Chriſtmas-Day.

O Almighty God and Merciful Father, we ought to bleſs and give Thee Thanks at all Times, but chiefly on this Day on which we celebrate the Remembrance of the bleſſed Birth of Jeſus Chriſt our Redeemer. Thou didſt promiſe to our firſt Parents in Paradiſe, that Thou wouldſt ſend thy Son into the World; Thou didſt alſo declare his Coming by the Prophets, and Thou haſt caus'd Him to be born in the Fulneſs of Time. Thy Eternal Son, who was from the Beginning with Thee, did not diſdain to unite Himſelf to our Nature, and to be made Man; ſo that He who was very God, took upon Him the Form of a Servant, and did partake of Fleſh and Blood as Children, being made like to his Brethren in all Things, Sin only excepted; to the end that He may be a merciful High-Prieſt, and that He might make Attonement for our Sins, and have Compaſſion on us. How great and venerable is this Myſtery of Godlineſs! God manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, preach'd unto the Gentiles, believ'd on in the World, received up into Glory.

O God, we acknowledge, that without this happy Birth, we had periſh'd everlaſtingly. Let the Prayers and the Praiſes which we offer to Thee this ſolemn Day, be acceptable to Thee. Let the Joy which we feel, be ſincere and pure; and let the Birth of thy Son become our Salvation. Look down with a favourable Eye upon thy People, who offer their Supplications to Thee. Keep thy Church which this Day celebrates the Coming of their Saviour, and proclaims thy Praiſes. O God, who didſt declare the Birth of thy Son by the Angel *Gabriel*, and who didſt cauſe this holy Child to be born of a Virgin, grant that Chriſt may be form'd in our Hearts, that He may be born, that He may live and dwell there through Faith, to the end that we may only live in Him and for Him.

Lord,

Lord, who didſt cauſe a divine Brightneſs to ſhine about the Shepherds that Night in which thy Son came into the World, inlighten our Souls with the Beams of thy Heavenly Light. Grant that from this Time, and hereafter, we may live in Holineſs, Juſtice, and Temperance, as it behoves thoſe who believe that thy Son is come into the World to ſave them; to the end that we may wait with Joy and Peace, the bleſſed Hope of the ſecond and glorious Appearance of Jeſus Chriſt; to whom with Thee and the Holy Ghoſt be given Honour and Glory, for ever and ever. *Amen.*

Our Father, *&c.*

For New-Years-Day.

After Sermon.

O Eternal and Almighty God, we humble our ſelves before Thee, to ſanctifie the Beginning of this Year by our Adorations, our Praiſes, and our Prayers. Lord, we adore thy infinite Majeſty, and we give Thee Thanks from the bottom of our Hearts, for all the Mercies Thou haſt ſo bountifully beſtowed on us to this preſent Time. Thou haſt given us Life, Thou haſt preſerv'd it, and we are beginning another New-Year, which Thou doſt vouchſafe to add to thoſe we have already paſt in this World. Thou haſt not ceaſed to heap upon us thy Favours, both general and particular, both for the Body and the Soul. [Thou haſt caus'd us to enjoy Peace, Plenty, and Liberty: Thou haſt removed War, Famine, and other Miſeries from our Country; and whilſt almoſt all the People of Europe have been afflicted, Thou haſt caus'd us to dwell in Safety, and to paſs our Years in a profound Peace.] But above all, O God, Thou haſt enriched us with thy ſpiritual Bleſſings, Thou haſt multiplied them upon us, by continuing among us the Candleſtick of thy Word, by keeping thy Service and the Miniſtry of the Goſpel in the midſt of us, by calling us to thy Table, by inviting us to Repentance, by thy Aſſiſtance, by thy Chaſtiſements, by thy Mercies, by the Warnings of thy Word, and of thy Spirit, and by giving all of us in general, and each of us in particular, the Time and the Means of working out our Salvation.

This Paragraph is us'd in Time of Proſperity.

O Almighty God, the Fountain of all Goodneſs, receive the Praiſes and Thanks which we offer to thy Divine Majeſty. And though we have offended Thee in divers Manners, and have abus'd thy Mercies, have Pity on us, for the ſake of Jeſus Chriſt, and withdraw not thy Favour and Protection from us.

Lord, we devote our ſelves to Thee, the Beginning of this Year, being deſirous of imploying it better than we have done thoſe that

are paſt: We beg thy Bleſſing, deny it not to us, O God, and let thy Mercy accompany us during this Year, and to the end of our Days. *Amen.*

Bleſs the ſacred Perſon of our Sovereign Lord the King, prolong his Days, preſerve him for the Good of thy People, to the end that we may live peaceably under his juſt Government, and ſerve Thee in Holineſs all the Days of our Life. Bleſs alſo the Queen, the Prince Royal, the Princeſs his Conſort, the Prince and Princeſs their Children, and all the Royal Family; the Count of *Wartemberg*, Hereditary Governour General, and all thoſe that are in Authority in this State, or in this Town. Bleſs the Paſtors and Miniſters of thy Word: Keep thy Church in general, and particularly the Flocks which thy Providence has gathered in our Country. Above all, grant thy Bleſſing to this Church and its Paſtors, to the Families and private Perſons of which it is compoſed, to Great and Small, to Rich and Poor, to Young and Old, to Fathers and Children, to Maſters and Servants, to Merchants and Handy-Crafts-Men, and to all ſorts of Perſons, of whatſoever Condition they be: Help all thoſe that are afflicted by Sickneſs, or in any other manner, and particularly thoſe that are Members of this Church: Deliver the Perſecuted, convert the Sinners, bring back the Wanderers, confirm in Holineſs all thoſe that fear Thee, and grant us whatſoever is neceſſary to paſs this Life happily, and to attain everlaſting Salvation. And ſince, O Lord, we are warn'd by this Day, that the Years of our Life do wear away, give us the Grace to conſider ſeriouſly, both to Day and at all Times, that we are mortal, and that our End approaches daily; to the end, that we may have a wiſe Heart; that we may endeavour after a better Life, where neither Days, Months, nor Years will be reckoned; and that during the Time that remains for us to live in the Fleſh, we may live no longer according to the Luſts of Men, but according to thy Will.

O God grant us the Grace to live in ſuch Wiſdom, Temperance and Holineſs, that when the Courſe of our Years ſhall be finiſhed, and the Hour of our Death ſhall be come, we may leave this World with Joy, and reſt in Peace, in Expectation of a happy Eternity. Lord hear us, Lord receive theſe Thanks, Supplications and Vows which we now offer to Thee, through Jeſus Chriſt thy Son. *Amen.*

Our Father, *&c.*

For Palm-Sunday.

After Evening Sermon.

O Almighty God, we beſeech thy Divine Majeſty to receive the Sacrifice of Praiſes and Thankſgivings which we offer to Thee this Day. We praiſe Thee, O God, for having deliver'd up thy Son to the Death of the Croſs for our ſakes, and for the Comfort

Thou

Thou haſt now afforded us to ſhew forth the Remembrance of that Death, in partaking of the Holy Sacrament, which was appointed to be a Memorial for it. Lord, we celebrate thy Mercy, we return Thee Thanks for ſo precious a Gift, and we beſeech Thee, that all we who have been Partakers of theſe holy Myſteries, may reap the Fruits of the Sufferings of our Redeemer, and through thy Bounty, obtain the Pardon of our Sins, the Grace of thy Spirit, the Senſe of thy Love and Peace, and after this Life, the Glory of thy Kingdom. Lord, we alſo offer to Thee at this time, our Bodies, our Souls, our Perſons, and all that is within us, as a living Sacrifice; deſiring to glorifie Thee, to ſerve Thee, and to live only for Thee. Praiſe the Lord all ye his Servants; celebrate his Name, for He is Good, for his Mercy endures for ever: Rejoice thou Daughter of Sion, behold thy King cometh in the Name of the Lord to ſave Thee, *Hoſanna* to the Son of David! Bleſſed be he that cometh in the Name of the Lord! Bleſſed be the Kingdom of David our Father! Peace be in Heaven, and Glory in the Higheſt.

O Lord Jeſus, who as on this Day didſt enter into the City of Jeruſalem in the midſt of the Acclamations and Praiſes of a Multitude of People, and of thy Diſciples, who ſpread their Garments in the Way, and who followed Thee, carrying Branches of Palms in their Hands, give us Grace to prepare the Way for Thee by all kind of good Works, to preſent Thee with the Fruits of Righteouſneſs, to ſerve Thee conſtantly, and to rejoice without ceaſing in thy Salvation.

O Lord, who was pleas'd to be praiſed by the Children as on this Day, that cried in the Temple, *Hoſanna*, to the Son of David; grant that in Imitation of their Innocence and Simplicity, we may worthily celebrate thy Praiſes this Day and all our Days. Grant that when Thou ſhalt come from Heaven at the laſt Day, we may meet Thee in the Air, and enter with Thee triumphant and victorious in the Heavenly Jeruſalem, into the Temple and Palace of thy Glory. *Amen.*

Our Father, *&c.*

For Good-Friday.

ALmighty God, we beſeech Thee to look down mercifully upon this thy Congregation for which our Lord Jeſus Chriſt was pleas'd to be betray'd, and deliver'd, as on this Day, into the Hands of wicked Men, and to endure the Death of the Croſs. Grant us, Lord, this Favour, that as thy dear Son has ſuffer'd and ſhed his precious Blood for the Atonement of our Sins, we may thereby obtain the Pardon of thy Mercy, and that that precious Blood may purifie our Conſciences to ſerve Thee, the living God, through the ſame Jeſus Chriſt thy Son. *Amen.*

O Lord,

O Lord, who haſt gathered to thy ſelf a Church upon Earth, and who doſt govern and ſanctifie it by thy holy Spirit, receive the Supplications that we offer Thee for all the Wants of thy Holy Church, and for all the different Conditions of thoſe that compoſe it; to the end that it might be a glorious Church to Thee, and without Spot, and that every one of its Members may ſerve Thee faithfully, according to his Imployment and Station. Vouchſafe always to aſſiſt thoſe whom Thou haſt appointed Paſtors and Teachers therein, and that labour in the Work of the Miniſtry. Bleſs and fill with a true Zeal, Chriſtian Princes and Magiſtrates, and particularly thoſe on whom we depend; to the end, that having the Happineſs of being Members of thy Church, they may be the Nouriſhers and Protectors of it. Inſpire all Chriſtians with the Spirit of Peace and Concord. Bring back thoſe that are in Error, to the Knowledge of the Truth. Grant to Sinners Repentance and Pardon for their Faults. Strengthen all thoſe that fear Thee, to the end that they may be the Salt of the Earth, and the Light of the World. Give thy Bleſſing to the Youth which thy Church has conſecrated to Thee at this Time, and confirm them in thy Grace. Hear all thoſe that call upon Thee, whatever their Neceſſities and Afflictions are, and ſupply all our Wants, for the ſake of Jeſus Chriſt. *Amen.*

O Merciful and Gracious God, who haſt made all Men, and who hateſt nothing that Thou haſt made, have Pity upon all the People that are in Ignorance and Infidelity. Lord Jeſus, who didſt this Day pray for thoſe that crucified Thee, have Mercy upon the Nation of the Jews, that were the Authors of thy Death. Hear the Prayers which we offer for that People: Remove from their Heart the Veil of Incredulity and Blindneſs; to the end that being enlightned by thy Light, they may look upon Him whom they have pierced, and that according to thy Promiſes, all Iſrael may be ſaved.

O Almighty God, have Mercy upon the Heathens that worſhip Idols, and that are without God, and without Hope in the World. Grant that they forſaking their Idolatry, may know and ſerve Thee, who art the Living and True God, and thy Son Jeſus Chriſt whom Thou haſt ſent. Deliver alſo the Turk, and all other Infidels, from their Blindneſs, to the End that they may be ſaved with thy People.

O Lord Jeſus Chriſt, who art the chief Shepherd of the Sheep, and Redeemer of Man, gather together the Sheep which are not yet in thy Fold, ſo that there may be but one Flock and one Shepherd; and that the Fulneſs of the Nations being come into thy Church, every Mouth may praiſe Thee, and every Tongue acknowledge Thee the Lord, to the Glory of God the Father. O Lord

hear

hear us. O Jesus Son of God, who did, shed thy Blood for us this Day, and gave thy Life for the Salvation of Man, have Mercy upon us miserable Sinners. O Lamb of God that takest away the Sins of the World, hear our Prayers. Thou who reignest with the Father and the Holy Ghost, one God alone blessed for ever.

For the Saturday *before* Easter.

O GOD, who wert pleas'd that thy Only Son should die, that He should be buried, and remain in the Tomb till the Third Day, grant that all we who have been baptized into his Death, may be also buried with Him, by a continual Mortification of our corrupt Affections; to the end that as He is rais'd from the Dead, we may also be rais'd to a New Life; and that after having past thro' Death and the Grave, we may attain to the Joy of a happy Resurrection, through the Merits of Him who is dead, buried, and risen for us. *Amen.*

For Easter-Sunday.

After Evening Sermon.

SINCE we are this Day met together to celebrate the Christian Passover, let us all with one accord, lift up our Hearts to praise the Almighty God our Heavenly Father for having, as on this Day, rais'd his Son Jesus Christ, after He deliver'd Him to Death for us. Let us return Him Thanks for it; let us rejoice before Him; let us praise Him; let us celebrate Him; and let us glorifie his Holy Name. O God, we thank Thee, forasmuch as we this Day behold the Accomplishment of our Redemption. Thou hast deliver'd thy only and well-beloved Son, who knew not Sin, to the Death of the Cross. He was broken for our Transgressions, and bruised for our Iniquities. And after He had given his Life as an Offering for Sin, Thou didst raise Him from the Dead on the Third Day, to be the great Shepherd of thy Sheep: 'Tis for this Reason that all thy Church is met this Day, and that thy Saints every where proclaim thy Praises.

Christ our Passover was sacrific'd for us; wherefore let us celebrate the Feast, not with the Leaven of Malice or Hypocrisie, but with Sincerity and Truth. Christ having been rais'd from the Dead, dies no more, and Death has no more Dominion over Him. He died once for Sin, but now He is living unto God. Being the Prince of Life, He could not be holden by the Bands of Death. God did not leave his Soul in Hell, nor did He suffer his Holy One to see Corruption. He has overcome Death: He is risen from the Grave, and lives for ever and ever. The Stone which the Builders refus'd, is become the Head Stone of

the Corner. This is the Lord's doing, and it is marvellous in our Eyes. This is the Day the Lord has made; come and let us rejoice therein. God has rais'd us with Chriſt, and has caus'd us to ſit down with Him in the Heavenly Places. Bleſſed be God the Father of our Lord Jeſus Chriſt, who by his great Mercy has regenerated us to a lively Hope, by the Reſurrection of Jeſus Chriſt from among the Dead, to obtain an incorruptible Inheritance which is reſerved for us in the Heavens. Chriſt is riſen, and is become the firſt Fruits of thoſe that ſleep. As by Man came Death, ſo alſo by Man came the Reſurrection of the Dead: And as in Adam all die, ſo in Chriſt ſhall all be made alive. Death is ſwallowed up for ever. O Death! where is thy Sting? O Grave! where is thy Victory? Thanks be to God who has given us the Victory through Jeſus Chriſt.

Receive, O Almighty God, the Sacrifices of Thankſgivings which thy Servants offer up to Thee this Day of the Reſurrection of our Redeemer. Lord, who haſt opened unto us the Paſſage into a better Life by this bleſſed Reſurrection, grant us the Grace, that we being riſen with Chriſt, may love the Things that are above, and not thoſe which are upon the Earth; to the end, that living no longer to our ſelves, but to Him that died, and is riſen again for us, and who is to be the Judge of the Quick and Dead, we may partake of the Reſurrection of the Juſt, and be found worthy to obtain everlaſting Life.

Our Father, *&c.*

For the Monday *and* Tueſday *after* Eaſter.

O Almighty Father, who for our Sins haſt deliver'd thy only Son to Death, and haſt rais'd Him again for our Juſtification; grant that we being cleanſed from the Old Leaven of Malice and Wickedneſs, may ſerve Thee in Pureneſs and Sincerity, through Jeſus Chriſt thy Son our Lord. *Amen.*

For Aſcenſion-Day.

LORD God Almighty, we are ſolemnly aſſembled to bleſs Thee, and to rejoice in thy Preſence, upon the account of the Aſcenſion of Jeſus Chriſt our Saviour, who was lifted up from Earth to Heaven as on this Day.

After that thy Son had humbled himſelf even to the Death of the Croſs, Thou haſt powerfully lifted Him up, and given Him a Name above all Names: Thou haſt crown'd Him with Glory and Honour: Thou haſt put all Things under his Feet, and Thou haſt caus'd Him to ſit on the Right Hand of thy Majeſty in the higheſt Places. Lord Jeſus, Thou art entred into Heaven! Prince of Peace, the everlaſting Gates were opened to Thee. Thy Kingdom is an everlaſting King-

dom

dom; Thou art the King of Glory: Thou haſt a ſupream Power in Heaven and upon Earth: Thou art gone to thy Father, and to our Father; to thy God, and to our God: Thou liveſt and reigneſt for ever and ever: And Thou canſt perfectly ſave all thoſe that come to God by Thee. Thou art entred into Heaven as our Fore-runner; and where Thou art, Thou wouldeſt have us be alſo: And we know that Thou ſhalt return from Heaven, as thy Apoſtles ſaw Thee aſcend thither. Wherefore we adore Thee, we call upon Thee, we bleſs Thee, and we rejoice in thy Triumph and Glory.

O Lord, grant us the Grace to partake of the Fruits of this glorious Aſcenſion. Suffer us not to ſhut againſt our ſelves the Gates of Heaven, by our Impenitency and Ingratitude, which Thou haſt opened to us by thy Death, and by thy Aſcenſion. Let us rather ſeek after the Things that are on high, where Jeſus Chriſt is ſat down on thy Right-Hand; and that we lift up our ſelves continually, by our holy Thoughts and ardent Deſires, towards that glorious Manſion into which our Saviour is entred.

Lord Jeſus, who didſt promiſe to thy Diſciples before Thou didſt leave the Earth, that Thou wouldeſt be with them to the End of the World, dwell with us according to thy Promiſes, whilſt we are in this Body depriv'd of thy corporeal Preſence. Grant us, that at the Day of Judgment, at the Day of thy glorious and laſt Return, we may hear with Joy, the Voice of the Archangel; that after having been rais'd, we may be lifted up into the Clouds before Thee; that we may arrive at the Heavenly Jeruſalem, at the meeting of the Firſt-born, and of the Juſt made perfect; towards Thee, who art the Mediator of the New-Covenant, and towards God thy Father and ours; to whom, as to Thee and to the Holy Ghoſt, belongs Glory and Bleſſing for ever and ever. *Amen.*

Our Father, *&c.*

GRANT we beſeech Thee, Almighty God, that like as we do believe thy only begotten Son, our Lord Jeſus Chriſt, to have aſcended into the Heavens, ſo we may alſo in Heart and Mind thither aſcend. We beſeech Thee leave us not Comfortleſs, but ſend to us thy Holy Ghoſt, which may ſanctifie, comfort, lead, and bring us to the Place whither our Saviour is gone before us, who liveth and reigneth with Thee and the Holy Ghoſt, One only God bleſſed for evermore. *Amen.*

For the Two Sundays *of* Whitſuntide.

After the Evening Sermon.

ALmighty God, everlaſting Father, we praiſe Thee, and we thank Thee for all thy Mercies, and particularly for thoſe of which we celebrate the Remembrance at this Time. We give Thee Thanks for having redeemed us by thy Son, and for our having commemorated his Death in the Holy Sacrament of this Day. We bleſs Thee alſo for that after having lifted up our Saviour to thy Right-hand, Thou didſt ſend thy Holy Ghoſt to thy Apoſtles as at this Time, and afterwards to all thy Church. Grant, Lord, that we being aſſembled to return our ſolemn Thanks for ſo precious a Gift, may perform this duty with Zeal, ſo that the Sacrifice of our Praiſes may be acceptable to Thee. We beſeech Thee alſo, O Lord, that by the Efficacy of this precious Blood which thy holy Son has ſhed, and by the Virtue of thy Spirit, we may perſevere in the holy Vocation wherewith Thou haſt honour'd us, and glorifie Thee all the reſt of our Lives. Spirit of Light and of Truth, lead us into all Truth, and enlighten our Minds that are fill'd with Darkneſs. Spirit of Prayer and of Supplication, teach us to pray as we ought; lift up our Hearts to Thee, and ſtir up in us Groans that cannot be utter'd. Spirit of Strength, ſupport us always by thy Strength, be with us in Temptations, prevent us with thy Grace without ceaſing, and draw us continually to Good. Spirit of Holineſs, come and ſanctifie our Underſtandings and our Hearts, purifie our Affections, and make us fit to do our Duty, each one in the Vocation to which we are called. Spirit of Conſolation, dwell with us for ever, comfort us in Afflictions, fill us at all Times with Joy unſpeakable and glorious. Spirit of Peace, give us Sentiments of Peace and Meekneſs, and of Charity towards one another. O Holy and Divine Spirit, which didſt deſcend as at this Time, upon the Apoſtles in the Shape of Cloven Tongues like as of Fire, and which didſt give them the Power of ſpeaking divers Languages, kindle in our Hearts a heavenly Fire of holy Thoughts and ardent Deſires; inflame us with a true Zeal, which may make us glorifie Thee, and edifie our Neighbour by our Words and Actions.

O God, caſt us not out of thy Preſence, and never take from us the Spirit of thy Holineſs. Suffer us not to grieve or to quench this Holy Spirit. Let Him dwell in us as within his Temple: Let Him guide us during the whole Time of our ſojourning here below: Let us rejoice always in his divine Conſolations, that ſo we may happily finiſh our Courſe, that our mortal Bodies may be enliven'd at the laſt Day by thy Spirit which dwells in us, and that we may be counted worthy to enter into thy Glory, to render there eternally, as we do at this preſent, Praiſe, Honour and Glory, to the Father, the Son, and the Holy Ghoſt. *Amen.*

Our Father, *&c.*

For Whitſuntide.

During the Two Weeks.

O GOD, who as at this Time did ſend thy Holy Spirit to thy faithful People, grant us the Aſſiſtance of the ſame Spirit, that it may lead us into the Ways of Truth and Godlineſs, that it may give us Sentiments of Peace and Charity; to the end that we may continually rejoice in holy Comforts, through the Merits of Jeſus Chriſt our Lord, who in the Unity of the ſame Spirit, lives and reigns with Thee One only God bleſſed for ever. *Amen.*

For the Two Sundays *of the* September Communion.

After the Evening Sermon.

O Almighty God, we beſeech thy Divine Majeſty to accept the Sacrifice of Praiſes and Thankſgivings which we offer to Thee this Day. We praiſe Thee, O our God, for that Thou haſt deliver'd thy Son to the Death of the Croſs for our Sakes, and for that we have this Day had the Comfort to ſhew forth the Remembrance of that Death, by partaking of the Holy Sacrament which He has appointed to be a Memorial thereof. Lord, we celebrate thy Mercy, we give Thee Thanks for the precious Gift Thou haſt made us of thy Son; and we pray Thee, that all we who have been Partakers of theſe holy Myſteries, may alſo ſhare in the Sufferings of our Redeemer, and obtain of thy Bounty, the Pardon of our Sins, the Grace of thy Spirit, the Senſe of thy Love, and of thy Peace, and after this Life, the Poſſeſſion of the Glory of thy Kingdom.

We do now alſo, O Lord, preſent to Thee our Bodies, our Souls, our Perſons, and all that depends on us, as a living Sacrifice, deſiring to glorifie Thee, and to live only for Thee. Let our Mouths, our Souls, and all that is within us, bleſs thy holy Name for ever. Glory be to God in the higheſt, Peace on Earth, and Good-will towards Men.

We praiſe Thee, we magnifie Thee, we give Thee Thanks, for all thy great Goodneſſes, and for thy great Glory, O Lord God, King of Heaven, Almighty Father; O Lord Jeſus, Only Son of God, and Thou, O Holy Ghoſt. O Lord, Lamb of God, Son of the Father, who takeſt away the Sins of the World, have Pity on us! Thou that takeſt away the Sins of the World, hear our Prayers! Thou that ſitteſt at the Right-hand of the Father, have Pity on us! For Thou only art Holy, Thou art the Lord, Thou only art the moſt High, O Jeſus Chriſt, with the Holy Spirit, in the Glory of God the Father. *Amen.*

For the SEPTEMBER COMMUNION,

During the Two Weeks.

ALmighty and Everlaſting God, ſince we do at this Time commemorate the Death of thy dear Son, in celebrating the holy Sacrament which He himſelf has appointed as a Token of his Love, and a Memorial of what He has ſuffer'd to redeem us from our Sins, we beſeech Thee to look with a merciful Eye upon us miſerable Sinners, who are unworthy to partake of theſe holy Myſteries, and to ſanctifie us, that we may worthily celebrate thy Praiſes, and with Faith and Joy ſhew forth the Death of our Lord, in Expectation of his coming at the laſt Day, and bring forth the Fruits of a good and holy Life, through the ſame Jeſus Chriſt. *Amen.*

The Morning Service.

The Form *of the* Morning *and* Evening *Service, every Day of the Week, when there is no* Sermon.

LET our Help be in the Name of God, who hath made Heaven and Earth. *Amen.*

Dearly beloved Brethren,

SINCE we are here met together to worſhip God, to praiſe Him, to hear his Word, and to offer our Prayers to Him; let us make Confeſſion of our Sins, and implore his Mercy, to the end that the Service which we now render to Him, may be acceptable in his Preſence.

ALmighty God and Heavenly Father, we have ſinned againſt Thee, and we are not worthy to be called thy Children; but be Thou reconcil'd to us, pardon all our Sins, and bring us to everlaſting Life, by a ſincere Repentance, for the Sake of Jeſus Chriſt thy Son. *Amen.*

Al-

ALmighty God, who is the Father of our Lord Jesus Christ, pardon all those that truly repent and are converted to Him. *Amen.*

Let us adore and praise the Lord our God.
Lord open our Lips; and our Mouth shall shew forth thy Praise.

Here is to be read one of the Hymns *which follow hereafter, and are appointed either for each Day of the Week, or for* Festivals.

After the reading of the Hymns, *the People sing the 1st Verse of the 95th* Psalm, *and then the Minister reads the following Prayer.*

O Merciful God, Heavenly Father, since we are now going to hear thy holy Word, we most humbly beseech Thee to give us Grace to comprehend the Meaning of it, and to live up to it, for the Sake of Jesus Christ our Saviour. *Amen.*

Here is to be read a Chapter out of the Old *and* New Testament, *alternately, and so on. Before the Lesson, an* Argument *or* Discourse *is to be read, shewing the Contents of the Chapter; and after the* Lesson, *a short* Exhortation, *setting forth the Use that is to be made of what has been read. On* Festival *Days, there are Two* Lessons *to be read,* viz. *the* Epistle *and* Gospel, *after which are said the following* Prayers.

See a Specimen of these Exhortations at the End of this Liturgy.

Let us pray.
Lord have Mercy upon us, Lord hear our Prayers.
And let our Cry come unto Thee.

OUR Father which art in Heaven: Hallowed be Thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, let thy Mercy lighten upon us, and Grant us thy Salvation.
Lord save thy People, and bless thine Inheritance.

O Lord create in us pure Hearts, and take not from us thy Holy Spirit.

Then the People ſing the 8th Verſe of the 143 Pſalm. *After which the Miniſter goes on, and ſays:*

O Eternal and Almighty God, we give Thee Thanks that Thou haſt ſafely brought us to the Beginning of this Day, defend us in the ſame with thy mighty Power. Grant that this Day we fall into no Sin, neither run into any kind of Danger; but that all our Doings may be order'd by thy Governance, to do always that is righteous in thy Sight, through Jeſus Chriſt our Lord.

LORD, we preſent our ſelves to Thee a Living Sacrifice: We devote to Thee our Bodies, our Souls, our Life, our Labour, all that is in us, and all that depends upon us, deſiring to employ all to thy Glory. O Lord, we reſign and commit our ſelves to thy Providence: We ſubmit our ſelves to all the Events that it ſhall pleaſe Thee to bring upon us: Do unto us all that Thou ſhalt think fit to do, and let thy Holy Will be accompliſh'd in us, and by us, for the ſake of Jeſus Chriſt our Saviour. *Amen.*

On SATURDAY *Morning this Prayer is to be added.*

O Almighty God, who after having created in ſix Days the Heaven, the Earth, and all Things that are therein, didſt reſt upon the ſeventh Day; and who has created new Heavens and a new Earth, in redeeming the World by Jeſus Chriſt, grant that we meditating on the Wonders of the Creation of the World, and of the Redemption of Mankind, may know Thee, may adore Thee, and may continually rejoice in thy wonderful Works, to the end that we may at laſt enter into the eternal Reſt which Thou haſt prepar'd in Jeſus Chriſt our Redeemer. *Amen.*

On Feſtival *Days, the Prayers appointed for thoſe Times, and which will be found hereafter, are to be read here; after which the Miniſter goes on:*

O Almighty God, who haſt commanded us to pray to Thee for all Men, and who deſireſt that all ſhould be ſaved, and come to the Knowledge of thy Truth, hear the Petitions that we preſent Thee for the Peace and Tranquillity of all Nations, and for the Converſion of the People who know Thee not. We pray Thee for Kings, Princes, and Magiſtrates, and eſpecially for our Sovereign Lord the King, the Queen, for the Prince Royal, and for the Princeſs his Conſort,

and

and for the Prince and Princeſs their Children, for all the Royal Family, *&c.* and for all thoſe that are put in Authority over us.

We beſeech Thee, O God, to keep and ſanctifie more and more thy Church which is ſpread over all the Earth, and particularly the Church of this Place. Strengthen all the Paſtors and Miniſters of thy Word. Have Pity on the People and Perſons that are in Affliction: Deliver thoſe that are perſecuted and in Captivity for the ſake of Truth: Aſſiſt the Sick, and ſuch as are at the Point of Death [*and eſpecially thoſe for whom our Prayers are deſired*] Give to harden'd Sinners Time and Means for Repentance. Strengthen in Faith and Piety thoſe that are ſtill weak. Give Grace to thoſe that love and fear Thee, to perſevere continually in Holineſs.

Grant always, Lord, Peace to this State. Bleſs the good Things of the Earth. Bleſs this City and all its Inhabitants: Bleſs particularly thoſe Perſons that do Works of Piety and Charity in this Church, and all thoſe that are here preſent, and that call upon Thee with a ſincere Heart. O God, hear us! Give us Grace to paſs our Days in thy Fear, and to end them in thy Peace, through Jeſus Chriſt our Lord, who lives and reigns with Thee and the Holy Ghoſt, One only God bleſſed for ever. *Amen.*

Saturday *Morning, that which follows is to be added, becauſe of the Catechizing which is performed after the Service is ended, and at which all the Children are to be preſent.*

O LORD, ſince we are entring upon the Inſtruction of the Youth of this Church, we beſeech Thee to pour down thy Bleſſing upon our Labours, and to inſpire theſe Children with the Senſe of thy Fear and Love, and with the Humility that is neceſſary to render our Inſtructions profitable to them. They have been conſecrated to Thee from their Birth: Thou art their Father and their God. Suffer them never to renounce thy Covenant: Sanctifie them by thy Spirit: Let our Inſtructions not only ſerve to inlighten their Minds, but to ſanctifie their Hearts, and to be the Rule of their Life, to the end that theſe Children may be one Day of the Number of the truly Faithful of thy Church, and of the Bleſſed in Heaven, through Jeſus Chriſt. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; we beſeech Thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto Thee, and grant that thoſe Things which we have faithfully asked, according to thy Will, may effectually be obtained, to the Relief of our Neceſſity, and to the ſetting forth of thy Glory, thro' Jeſus Chriſt our Lord. *Amen.*

THE

THE Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with you all evermore. *Amen.*

Monday *Morning the following* Exhortation *is to be read before the Blessing is given.*

Christians,

SINCE you are about to return to the Business of your Ordinary Calling, discharge it with a good Conscience, and behave your selves after such a manner, that whilst you are labouring for Temporal Things, you neglect not the Eternal.

You Magistrates, take Care what you do, for you do not execute Justice as from Man, but from God, who sits in Judgment in the midst of You. Let the Fear of the Lord be therefore with you, for with God there is no Iniquity, nor Acceptance with Persons.

You People, be subject to the Higher Powers, not only for the Fear of Wrath, but also for Conscience sake.

You Fathers and Mothers, breed up your Children in the Instruction and Correction of the Lord. And you Children, obey your Fathers and Mothers in all Things in the Lord, for this is right.

You Husbands, love your Wives, and be not provoked against them, but behave your selves towards them with Discretion: And you Wives submit your selves to your Husbands as to the Lord.

You Masters, do Justice and Equity to your Servants, knowing that you also have a Master in Heaven. And you Servants, obey your Masters in the Simplicity of your Heart, as unto Christ, not as Eye-Servants, or desiring only to please Man, but doing heartily the Will of God, as Servants of Jesus Christ.

You Merchants, follow the Rules of Justice, Equity and Honesty.

You Handicrafts and Husbandmen, labour faithfully in your Calling, knowing that every one of you shall receive of the Lord according to what he has done.

You Old Men, be sober, grave, prudent, sound in Faith and in Charity. And you Young Men, be moderate and humble, and remember your Creator in the Days of your Youth.

Let those that are afflicted, be as if they did not weep; and those that rejoice, as if they were without Joy; and those that use the World, as not abusing it; for the Fashion of this World passeth away.

My Brethren, Love not the World, nor the Things that are in the World; for if any one loves the World, the Love of the Father is not

not in him; for the World passeth away and the Lusts thereof, but he that doth the Will of God abideth for ever.

THE Grace of our Lord Jesus Christ, the Love of God, the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The End of the Morning Service.

The Evening Service.

LET our Help be in the Name of God; who hath made Heaven and Earth. *Amen.*

Dearly Beloved Brethren,

SINCE we are here met together to worship God, to praise Him, to hear his Word, and to offer our Prayers to Him, let us make Confession of our Sins, and implore his Mercy; to the end that the Service which we now render to Him, may be acceptable in his Presence.

ALmighty God, Heavenly Father, we have sinned against Thee, and we are not worthy to be called thy Children; but be Thou reconciled to us, pardon all our Sins, and bring us to everlasting Life by a sincere Repentance, for the sake of Jesus Christ thy Son. *Amen.*

ALmighty God, who art the Father of our Lord Jesus Christ, pardon all those that truly repent and are converted to Him. *Amen.*

Let us adore and praise the Lord our God.
Lord open our Lips, and our Mouths shall shew forth thy Praise.

Here is to be read a Hymn, *as in the* Morning Service, *then ſing the* 1*ſt Stave of the* 92 Pſalm; *after which the following* Prayer *is to be read.*

O Merciful God, Heavenly Father, ſince we are about to hear thy holy Word, we moſt humbly beſeech Thee to grant us Grace to underſtand well the Meaning of it, and to live up to it, for the ſake of Jeſus Chriſt our Saviour. *Amen.*

Here the Leſſons *are to be read as in the* Morning Service; *after which they read the following* Prayers.

Let us pray.
Lord have Mercy upon us.
Lord hear our Prayers, and let our Cry come unto Thee.

OUR Father which art in Heaven: Hallowed be Thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, let thy Mercy lighten upon us, and grant us thy Salvation.
Lord ſave thy People, and bleſs thine Inheritance.
O God, create in us new Hearts, and take not from us thy Holy Spirit.

Here the People ſing the 1*ſt Stave of the* 67*th* Pſalm, *and then the Miniſter goes on.*

LORD, we beſeech thy Divine Majeſty to accept the Evening Sacrifice of Praiſe, we offer unto Thee, and to hear the Prayers that we now make to Thee. Protect us during this Night, keep us from all Sin, and from all Danger, to the end that we may praiſe and ſerve Thee at all Times: Lord we commit our Souls into thy Hands: Guide us whilſt we wake, keep us whilſt we ſleep, to the end that whether we wake or ſleep, we may be always with Thee, through Jeſus Chriſt our Lord. *Amen.*

On Feſtival *Days, the* Prayer *appointed for each* Feaſt *is to be read here.*

O Almighty God, who has commanded us to pray to Thee for all Men, and who wouldeſt that all ſhould be ſaved, and come to the Knowledge of the Truth; hear the Prayers that we offer to Thee for the Peace and Tranquillity of all Nations, and for the Converſion of the People that know Thee not.

We pray Thee for all Kings, Princes, and Magiſtrates, and above all, for the ſacred Perſon of the King, for the Queen, for the Prince Royal, for the Princeſs his Conſort, and for the Prince and Princeſs their Children, for all the Royal Family; for the Count of *Wartemberg*, Hereditary Governour-General, and for all that are in Authority over us. We beſeech Thee, O God, to preſerve and ſanctifie more and more thy Church, which is ſpread over all the Earth, and particularly the Church of this Place. Strengthen all the Paſtors and all the Miniſters of thy Word.

Have Pity upon the People and Perſons that are in Affliction. Deliver thoſe that are perſecuted, and Captives for the ſake of Truth. Aſſiſt the Sick and thoſe that are at the Point of Death [*eſpecially thoſe for whom our Prayers are deſired*]. Grant to harden'd Sinners Time and Means for Repentance. Strengthen in Faith and Piety thoſe that are ſtill weak. Give Grace to thoſe that love and fear Thee, to perſevere and to advance continually in Holineſs.

Grant always, Lord, Peace to this Government. Bleſs the Fruits of the Earth. Bleſs this City, and all its Inhabitants. Bleſs particularly thoſe Perſons that do Works of Piety and Charity in this Church, and all thoſe that are here preſent, and who call upon Thee with a ſincere Heart.

O God hear us! give us Grace to paſs our Days in thy Fear, and to finiſh them in thy Peace, through Jeſus Chriſt our Lord; who lives and reigns with Thee and the Holy Spirit, one only God bleſſed for ever and ever. *Amen.*

ALmighty God, who haſt given us Grace at this Time with one Accord to make our common Supplications unto Thee, and doſt promiſe that when Two or Three are gathered together in thy Name, Thou wilt grant their Requeſts: Fulfil now, O Lord, the Deſires and Petitions of thy Servants, as may be moſt expedient for them; granting us in this World Knowledge of thy Truth, and in the World to come Life everlaſting. *Amen.*

My Brethren,

The End of all Things is at hand, be then ſober, and vigilant.

The Lord be with you. God Almighty, Father, Son, and Holy Ghoſt, bleſs you and protect you. *Amen.*

A Prayer *to be read on* Tueſday *Evening, inſtead of the foregoing*: O Almighty God, who hath commanded, *&c.*

ALmighty God, ſuffer not thy holy Name to be reproached becauſe of our Sins, for we have offended againſt Thee in divers Manners: We have not obey'd thy Word as we ought, we have daily provoked thy Wrath againſt us by our Ingratitude, for which Reaſon Thou mighteſt juſtly puniſh us. But, O Lord, remember thy Mercy, and have Pity on us. Grant us Grace to know our Sins throughly, to repent of them, and to amend our Lives.

Bleſs thy People, O God, ſtrengthen thy Miniſters, to the end that they may preach thy Word, and diſcharge their Miniſtry faithfully and with Zeal. Strengthen alſo the Princes and Magiſtrates into whoſe Hands Thou haſt put the Sword of Authority, to the end that they may uſe it to thy Glory, and the Good of thy People.

Bleſs particularly the King, the Queen, the Prince Royal, the Princeſs his Conſort, the Prince and Princeſs their Children, and all the Royal Family; the Count of *Wartemberg*, Hereditary Governour-General, and all thoſe that are in Authority over us.

Turn, O good God, thy Judgments from us, and be always our Protector. Defeat all the Deſigns and all the Conſpiracies that are formed againſt thy Church and thy Goſpel.

O Lord, never deprive us of thy Word, nor take thy Holy Spirit from us. Grant that we may conſtantly perſevere in the Faith, and in the Fear of thy Name. Comfort and ſtrengthen thoſe Perſons that are weak and afflicted, either in Body or in Mind, [*eſpecially thoſe for whom our Prayers are deſired*] and grant us thy Peace, through Jeſus Chriſt our Lord. *Amen.*

A Prayer *to be added on* Saturday *Evening, at the End of the Service.*

LET us pray to God to prepare us for the Sanctification of *Sunday.*

O Almighty Lord, we praiſe Thee, and we thank Thee from our Heart and Mouth, for all the good Things Thou haſt beſtowed upon us during the whole Courſe of our Lives, and particularly in the Week that is now drawing to an End. We pray Thee alſo to pardon all the Sins we have committed, and to grant us Thy Grace, to the end that we may employ the following Week, and our whole Life, to the Glory of thy holy Name, to the Edification of our Neighbour, and the Advancement of our Salvation.

And

And ſince to Morrow is to be the Day of Reſt that is conſecrated to thy Service, give us Grace, O Lord, that we may not forſake the aſſembling of our ſelves; but that being animated with an ardent Deſire and true Zeal, we may appear in thy Houſe to celebrate publickly, with all the Chriſtian Church, the Worſhip which we owe Thee.

Prepare our Hearts, O God, to the end that they may be the Veſſels of thy Grace, and the Temples of thy Holy Spirit, that we may not only abſtain from our Temporal Occupations this approaching Sunday, but that we may ſanctifie it by Exerciſes of Piety, by ardent Prayers, by the ſerious hearing and meditating on thy Word, and by Works of Chriſtian Charity.

Give Grace to the Miniſters of thy Church, to the End that they acquit themſelves of their Charge, with Care and Faithfulneſs, and pour down thy Bleſſing on their Labours.

Finally, O Lord, let our whole Lives be nothing elſe but one Preparation for the Eternal Reſt which Thou haſt promiſed us, and which Thou haſt prepared for us in Heaven, through Jeſus Chriſt. *Amen.*

The End of the Evening Service.

The Service *for* Wedneſday *and* Friday *Evening.*

LET our Help be in the Name of God, who hath made Heaven and Earth. *Amen.*

Dearly beloved Brethren,

SINCE we are here met together to worſhip God, to praiſe Him, to hear his Word, and to offer up our Prayers to Him, let every one of us preſent himſelf before Him, and make Confeſſion of his Sins, ſaying with a pure and humble Heart:

I Who am a poor Sinner, confeſs before Thee, my God and my Creator, that I have offended Thee in divers Manners, by Thought, Word, and Deed, as Thou knoweſt, O Eternal God. But I repent of it, I am very ſorry for it, and I implore thy Mercy and thy Grace, beſeeching Thee to grant to me and to all poor Sinners, a ſincere and conſtant Amendment of Life, through Jeſus Chriſt. *Amen.*

GOD Almighty, who is the Father of our Lord Jesus Christ, pardon all those that truly repent and are converted to Him. *Amen.*

Let us adore and praise the Lord our God.

Lord open our Lips, and our Mouths shall shew forth thy Praise.

Here is to be read a Hymn, *according to the appointed Order; after which the People sing the 1st Stave of the* 92 Psalm, *and then is read what follows.*

Let us give Thanks for all his Benefits.

ALmighty God, Heavenly Father, we thy unworthy Servants do give Thee most humble and hearty Thanks for all thy Goodness and Loving-kindness which Thou bestowest upon us and all Men, [*and particularly upon those who desire now to offer up their Praises for the Mercies Thou hast lately vouchsafed unto them.*] We bless Thee for our Creation, for our Preservation, and for all the Blessings of this present Life; but above all, we bless Thee for the inestimable Love which Thou hast shewn in redeeming the World by Jesus Christ our Lord; for the Means of Grace, and for the Hope of Glory; and, we beseech Thee to give us that due Sense of all thy Mercies, that we may shew forth thy Praises, not only with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before Thee in Holiness and Righteousness all our Days, through Jesus Christ our Lord; to whom with Thee and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

O Merciful God, Heavenly Father, since we are now about to hear thy holy Word, we most humbly beseech Thee to give us Grace to understand well the Meaning of it, and to live up to it, for the sake of Jesus Christ our Saviour. *Amen.*

Here the Lesson *is to be read, according to the appointed Order; after which is to be said the Apostles Creed.*

Attend to the Articles of the Christian Faith, of which we all make Profession, and in which we ought all of us to persevere even unto the End of our Lives.

I Be-

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead, and buried; He deſcended into Hell; the Third Day He roſe again from the Dead, He aſcended into Heaven, and ſitteth on the Right Hand of God the Father Almighty; from thence He ſhall come to judge the Quick and the Dead.

I believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body, and the Life everlaſting. *Amen.*

Let us pray.
Lord have Mercy upon us!
Lord hear our Prayers, and let our Requeſts come unto Thee.

OUR Father which art in Heaven: Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. For Thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

O Lord, let thy Mercy lighten upon us, and grant us thy Salvation.

Lord ſave thy People, and bleſs thine Inheritance.

O God create in us pure Hearts, and take not thy Holy Spirit from us.

The People ſing the firſt Verſe of the 67*th* Pſalm, *after which the Miniſter continues thus.*

O Lord, who art the God of Peace, and the Author of all good Things, give unto thy Servants that Peace which the World cannot give; to the end that our Hearts may be ſet to obey thy Commandments, and alſo that by Thee we being defended from the Fear of our Enemies, may paſs our Time in Reſt and Quietneſs, through the Merits of Jeſus Chriſt our Saviour. *Amen.*

LIghten our Darkneſs, we beſeech Thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

On Feſtival *Days, the Prayer appointed for the* Feaſt, *is to be read here.*

Let

Let us pray for the Higher Powers.

O GOD, who art the King of Kings, and Lord of Lords, we beſeech Thee mercifully to behold all Kings, Princes, and Magiſtrates, and eſpecially the King, the Queen, the Prince Royal, the Princeſs his Conſort, the Prince and Princeſs their Children, and all the Royal Family; the Count of *Wartemberg*, Hereditary Governour General, and all thoſe that are in Authority in this State. Grant that they may uſe their Authority for the Advancement of thy Glory, for the Good of thy Church, and our Country; to the end that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty, thro' Jeſus Chriſt our Lord. *Amen.*

Let us pray for the Paſtors.

O Eternal and Almighty God, ſend down upon our Paſtors and thy Miniſters, and upon all the Flocks that are committed to their Charge, the healthful Spirit of thy Grace. Fill them ſo abundantly with the Knowledge of thy Doctrine, and endue them in ſuch manner with Innocence of Life, that they may exerciſe their Miniſtry in thy Preſence, to the Glory of thy great Name, and to the Edification of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

Let us pray for all Men, and for the Catholick Church.

O GOD, the Creator and Preſerver of all Mankind, we humbly beſeech Thee for all Sorts and Conditions of Men, that Thou wouldeſt be pleaſed to make thy Ways known unto them, Thy ſaving Health unto all Nations. More eſpecially we pray for the good Eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteouſneſs of Life.

Finally, we commend to thy Fatherly Goodneſs, all thoſe who are any ways afflicted or diſtreſſed in Mind, Body, or Eſtate [* *Eſpecially thoſe for whom our Prayers are deſired*] that it may pleaſe Thee to comfort and relieve them, according to their ſeveral Neceſſities, giving them Patience under their Sufferings, and a happy Iſſue out of all their Afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* *This to be ſaid when any deſire the Prayers of the Congregation.*

LORD God Almighty, who hath given us Grace at this Time with one acccord, to make our Supplications to Thee, and haſt promiſed that when Two or Three are gathered together in thy Name, Thou wilt grant their Requeſt. Fulfil now, O Lord, the Deſires and Petitions of thy Servants, as Thou knoweſt will be moſt expedient for them: Granting us in this World Knowledge of thy Truth, and in the World to come Life everlaſting. *Amen.*

My Brethren,

The End of all Things is at hand; be therefore ſober and vigilant. The Lord be with you. God Almighty, Father, Son, and Holy Ghoſt bleſs and keep you. *Amen.*

The END.

A Prayer *for the* FAST-DAYS.

To be uſed before the Sermon.

LET us lift up our Hearts to God, and let us devoutly offer Him the following Prayer.

O Lord, before whom we are ſolemnly aſſembled, diſpoſe our Hearts to call upon Thee, and to ſeek thy Face. Lord have Pity on us: Lord hear our Prayers: And let our Requeſt come unto Thee.

Almighty God, Lord of Heaven and Earth, whoſe Glory and Power is Infinite, and Mercy without Bounds; we humble our ſelves, we caſt our ſelves down before Thee, we adore thy Divine Majeſty. Thou art the great God Almighty, and the Lord. Thou haſt made the Heavens, the Earth, and all Things that are therein. Thou giveſt Life to all Things, and the Hoſt of Heaven proſtrates its ſelf before Thee. Thou art worthy that the Angels ſhould adore Thee. Thou art worthy that Men ſhould fear Thee, and continually exalt

thy glorious Name, ſaying with the Angels, Holy, Holy, Holy, is the Lord God of Hoſt, Heaven and Earth are full of thy Glory; thy Majeſty is incomprehenſible; thy Greatneſs is infinitely above our Thoughts and our Praiſes: But thy Goodneſs is beyond all thy Works; and we come this Day to offer up to Thee our Thankſgivings for all thy Favours which Thou haſt beſtowed upon us, even to this preſent Time.

O Lord, we are loaded with thy Benefits, and the Teſtimonies of thy Bounty offer themſelves to us from all Parts. Thou haſt given us Life, Motion, and Being; and thy liberal Hand does abundantly furniſh us with all Things neceſſary to paſs this Life in Peace and Tranquillity. Thou haſt bleſſed, protected, and preſerved us till now: Whilſt Thou viſiteſt ſo many other People with thy Scourges, Thou doſt keep us in Peace, Plenty, and Liberty.

But chiefly, we praiſe Thee for all thy Spiritual Bleſſings in Jeſus Chriſt. Thou haſt redeemed Mankind by the Blood of thy Son, and Thou haſt made us to be of the Number of thoſe who know Thee, and whom Thou doſt call to be glorified with Thee in Heaven.

Thou haſt preſerved the Candleſtick of thy Word in the midſt of us: Thou haſt protected our Churches: Thou haſt removed Perſecution from them: Thou haſt provided, and doſt daily provide for their Edification more and more.

Thou haſt given to all of us in general, and to each of us in particular, the Means of attaining Salvation. Thou haſt prevented us by thy Word, by the Voice of thy Servants, by the Motions of thy Spirit, and by the continual Aſſiſtance of thy Grace. Thou haſt ſupported us notwithſtanding our Sins. Thou haſt not cut us off during the Courſe of our Iniquities; and even now we are waiting upon Thee, and Thou art ſtill diſpos'd to bleſs us.

But, O God, we have abuſed thy Favours: Inſtead of making good uſe of thy Temporal Mercies, we have taken Occaſion from thence to offend Thee, and to cleave to the World. We have not ſerved Thee whilſt Thou haſt been beſtowing great Mercies upon us. We are corrupted, we have forſaken Thee, we have diſhonour'd and provok'd Thee to Jealouſie, Thou, O God who art the Rock of our Salvation. We have not walked in the Light of thy Holy Goſpel which enlightens us, nor lived after a manner worthy of our Vocation. We have ſinned againſt Thee, againſt our Neighbours, and againſt our ſelves, by our Actions, by our Words, and by our Thoughts. Our Wickedneſſes, O Lord, our Wickedneſſes are multiply'd, and our Iniquities are reached even unto the Heavens.

Lord, we acknowledge the Multitude and the Greatneſs of our Iniquities. Neither we, nor the chiefeſt among us, nor the Prieſts, nor the People, have performed thy Law: We have not liſtened to thy Commandments, nor to the Warnings which Thou haſt given us by

thy

thy Spirit, and by the Miniſtry of thy Servants, during the Years of thy Forbearance: Since the Days of our Fathers, even until now, we have greatly offended Thee.

O Lord, the Sins which are committed amongſt us, have a long time provoked Thee to Wrath: Impiety, want of Devotion, Hypocriſie, vain Swearing, Blaſphemies, Prophanation of thy Holy Name, of thy holy Service, and of thy holy Laws; Injuſtice, Theft, Violence, Fraud, Hatreds, Diviſions, Envy, Backbiting, Slandering, Senſuality, Drunkenneſs, Gluttony, Fornication, Adultery, Pride, Exceſs in Apparel, Covetouſneſs, Love of the World, Sins ſecret and open; Sins of the Great Ones, and of the Common People; all theſe Sins, O God, the juſt Judge, all theſe Sins have defiled this Country and its Inhabitants, and do enkindle thy Wrath and Indignation.

And now, what ſhall we ſay after ſuch Things as theſe; for we have forſaken thy Commandments, and rebelled againſt Thee. O Lord, Thou art Righteous, and we are wicked. To Thee belongs Righteouſneſs, but to us Confuſion of Face. Thou mayeſt juſtly caſt us off, and deſtroy us. For all theſe Things we condemn our ſelves, and do take upon us this Day Sackcloth and Aſhes, having humble Recourſe to the Greatneſs of thy Mercies.

O God, who deſireſt not the Death of a Sinner, but rather that he ſhould be converted and live: Thou who deſpiſeſt not the Prayers and Groans of thoſe that call upon Thee, hear the Prayers of thy Elect and of thy Children. Hear the poor Sinners that confeſs their Faults. Be gracious to thoſe that are penitent, for the Love of thy well-beloved Son; for the ſake of his Sacrifice, and of what he ſuffer'd for us. Have Pity upon harden'd Sinners, and give them Time and Means to repent. Be favourable, O God, be favourable to thy People, who turn to Thee with Tears, Faſting, and Prayers. Be merciful to us, good God, for Thou art a God full of Compaſſion, Long-Suffering, and great Mercy. Turn us, and we ſhall be turned: Regenerate us to a New Life, to the end that Thou mayeſt continue to take Pleaſure in us, and that our Prayers and our Perſons may be acceptable to Thee.

Accept, O Almighty God, accept this Day the Sacrifice of our Thankſgivings for all thy Goodneſs. Lord, we praiſe Thee, we bleſs Thee, we glorifie Thee, we rejoice in Thee, we give Thee Thanks, and we continually magnifie thy holy Name.

Come let us praiſe the Lord, for He is good, and his Mercy endureth for ever. Let the Lord be praiſed from Day to Day; the Lord who is our Help, and who pours forth his Benefits upon us! He is our God, and the God of our Salvation. Bleſſed be the Lord, who daily heaps upon us his good Things! And bleſſed for ever be the Name of his Glory, and let each of us ſay, *Amen*.

Here is to be added the Prayer that is ſaid on the Week-Days before the Sermon: O Lord, ſince we are here met in thy Name, to hear Thy Word, which Thou haſt given us, *&c. and the* Lord's-Prayer: *And after the* Sermon, *this Prayer.*

O Almighty God, we caſt our ſelves down before Thee, to continue to offer up to Thee our Supplications this Day of Faſting and Humiliation.

And ſince we are here aſſembled to pray to Thee, not only for our ſelves, but alſo for all ſorts of Perſons, and particularly for thy Church: We pray Thee, O God, who art the Creator and Father of Mankind, for all Men, and for all People in general; that Thou wouldeſt be pleaſed to make known thy Ways unto them, and manifeſt thy Salvation to all the Nations.

We pray Thee for the Proſperity of the Catholick Church, guide it by thy Word, and by thy Spirit, and let not the Gates of Hell ever prevail againſt it. Bleſs the Proteſtant Churches; preſerve them; defend them againſt their Enemies; unite them by the Bands of Peace; ſanctifie them: Stop the Courſe of Error, of Diviſions, of Corruption and Scandals that reign among thoſe whom Thou haſt honoured with thy Knowledge, and reſtore every where Truth, Piety, and Peace. Bleſs the Churches of *England*, *Holland*, *Germany*, *Hungary*, *Piemont*, and all other Places where thy Name is called upon in Purity. Keep thoſe that are in being, ſupport thoſe that are perſecuted, and re-eſtabliſh them in thy Favour.

Bleſs the Churches of *Switzerland*, our dear Country, which are all aſſembled this Day before Thee. Hear the Prayers which they offer up to Thee, and let theſe Churches ever be the Objects of thy Protection. Grant thy Bleſſing to the Churches of this Country; preſerve them from Error and Vice; remove from them Ignorance and Scandals; and grant that Piety, Order, and Peace may always flouriſh among them. Above all, we implore with moſt ardent Prayers, thy Bleſſing upon this Flock. O Lord, pardon our Sins, and be merciful to this Church. Make the Knowledge and Fear of thy great Name, to reign therein, and bleſs whatever is undertaken for its Edification. Bleſs the Families and thoſe Perſons of which they are compoſed; Parents and Children, Husbands and Wives, Maſters and Servants, Young and Old, Great and Small, Rich and Poor.

We recommend to thy Goodneſs, all the Paſtors who, in whatſoever Place they be, are appointed for the Guidance of thy Flocks. O Lord, ſend good Labourers into thy Harveſt! Sanctifie and fill abundantly with thy Gifts, thoſe who exerciſe the Holy Miniſtry, as alſo thoſe who devote themſelves thereto. Cloath thy Miniſters with Righteouſneſs. Grant a happy Succeſs to the pious Deſigns and holy Labours of all Thy true Servants that ſeek thy Glory and the Edification of thy Church. Particularly bleſs the Paſtors of this Country

and

and this Church, whom Thou haſt intruſted with the Care of our Salvation, and who watch for our Souls. O God, pardon thy Servants and thy Miniſters their Sins and their Failings: Cleanſe thy Sanctuary again, and grant that by both Paſtors and People, with a new Zeal, thy holy Name may be more and more glorified in the midſt of us.

We pray Thee for all Kings, Princes, and Magiſtrates, beſeeching Thee to grant thy Knowledge to them all. Save and defend all Chriſtian Princes and Magiſtrates; inſpire them with a true Zeal for thy Glory, and bleſs all their juſt and holy Undertakings. Particularly we offer to Thee our moſt earneſt Prayers for the ſacred Perſon of our Sovereign Lord the King; O Lord, preſerve him carefully, prolong his Days, and give us Grace that, according to Thy holy Commandment, we may exert an inviolable Fidelity towards him. Bleſs the Queen, the Prince Royal, the Princeſs his Conſort, the Prince and Princeſs their Children; for all the Royal Family; the Count of *Wartemberg*, Hereditary Governour General of this Principality, and all thoſe who are appointed to govern this State, and who have adminiſtred the Offices of Juſtice and Policy therein, and particularly the Magiſtrates of this City. O God, ſtrengthen them in the Exerciſe of their Employments, to the end that they may uſe their Authority for the Advancement of thy Glory, and for the good of thy Church, and of our Country. Lord, withdraw not thy Favour from this State. O God, continue to take Care of us, and to bleſs us. O Lord, let thy Mercy ſhine upon us, and grant us thy Salvation! O Lord ſave thy People, and bleſs thine Inheritance! Turn away thy Judgments from us! O God of our Deliverance, help us, and be favourable to our Sins, for the ſake of thy Name.

We implore thy Help in behalf of all Perſons in Affliction. Above all, we recommend to thy Mercy, thoſe that ſuffer Perſecution for the ſake of Truth. Lord, have Pity upon the ſad Condition to which ſo many of our Brethren have been reduced in divers Places, and for ſo long a Time. Comfort thoſe deſolate Souls, raiſe up thoſe that are fallen; deliver thoſe that are in Priſons, in the Galleys, in Convents, and in other Places. Guide by thy Providence thoſe who endeavour to ſet their Conſciences at Liberty. Aſſiſt all thoſe that ſuffer any Affliction either in Body or Mind; and eſpecially thoſe among our Brethren, Members of this Church, who through Sickneſs or Infirmity have not been able to meet this Day in thy Houſe. Grant them Repentance, and Patience under their Calamities, and a happy Iſſue out of all their Afflictions.

O Lord, before whom we have this Day humbled our ſelves in a ſolemn manner, and who haſt promiſed us, that when we ſhould be gathered together in thy Name, Thou wouldeſt hear our Prayers, and fulfil the Deſires and Petitions of thy Servants. Hear all thoſe

who

who ſeek to Thee with a ſincere Heart: Lord be reconcil'd towards us, and pardon us: Lord have Pity on us, and grant us thy Peace: Lord receive our Prayers, our Praiſes, our Devotion; and grant that our Faſting may bring forth ſuch Fruits of Repentance and Converſion as may be acceptable to Thee, through Jeſus Chriſt thy Son, who has commanded us to call upon Thee in the following manner.

Our Father, *&c.*

A Prayer to be uſed on PUBLICK FASTS.

O Lord, before whom 'tis our Duty to preſent our ſelves at this Time, to offer to Thee the Sacrifice of our Thankſgivings, of our Repentance, and to celebrate a publick Faſt: Diſpoſe our Hearts to a true Humiliation, to the end, that acknowledging the Number and Greatneſs of our Sins, we may deplore them, and obtain thy Pardon for them. Lord enter not into Judgment with thy Servants, who are but Duſt and miſerable Sinners before Thee. Pardon thy People, who turn to Thee in Faſting, Praying, and Weeping: For Thou art a merciful God, full of Compaſſion, ſlow to Anger, and abounding in Kindneſs. Hear our Prayers, O moſt good God, and hear thoſe of all our Brethren who call upon Thee with us. Create in us new and contrite Hearts, ſo that our Faſting may bring forth the Fruits of a true Repentance, through Jeſus Chriſt thy Son. *Amen.*

N. B. *The* Liturgies *of* Baptiſm, *of the* Holy Sacrament, *and of* Marriage, *are not inſerted here, becauſe they are already Publiſh'd, and becauſe they are the ſame that are uſed by the Reformed Churches in theſe Countries.*

The HYMNS *for the* ORDINARY SERVICE.

For Monday *Morning.*

O Come let us ſing unto the Lord, let us heartily rejoice in the Strength of our Salvation. Let us come before his Preſence with Thankſgiving, and ſhew our ſelves glad in him with Pſalms. For the Lord is a great God, and a great King above all Gods.

O come let us worſhip, and fall down, and kneel before the Lord our Maker. For He is the Lord our God. And we are the People of his Paſture, and the Sheep of his Hand.

O Lord our God, thy Wonders and Favours towards us, are in ſo great Number, that we are not able to count them.

Thou haſt given us Life, Motion, and Being.

Thou doſt always give us Evidences of thy Bounty in doing us Good, in ſending from Heaven Rain and fruitful Seaſons, and in filling our Hearts with Food and Gladneſs.

Thou haſt ſent thy Only Son into the World, to the end that He might be a Propitiation for our Sins.

Thou haſt honoured us with an holy Calling: Thou haſt adopted us, and then calleſt us to the Poſſeſſion of thy Glory.

For all theſe Things we bleſs Thee, we worſhip Thee, and we exalt thy glorious Name, ſaying with Angels, and all the Heavenly Hoſt, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of the Majeſty of thy Glory, O God moſt High.

Let our Mouth be filled for ever with thy Praiſe, and let all Fleſh bleſs Thee perpetually.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the Beginning, is now, and ever ſhall be, World without End. *Amen.*

Ano-

Another Hymn *for* Monday Morning.

O Lord, from the Morning hear our Voice; from the Morning we will ſeek after Thee: Send thy Light and Truth, to the end that they may guide us, and bring us into thy holy Tabernacles. We will come into thy Houſe, and we will caſt down our ſelves in thy Holy Temple, with that Reverence which is due unto Thee.

I waſh my Hands in Innocence, and I encompaſs thy Altar, O Lord, to break forth into Thankſgivings, and to tell of all Thy wonderful Works. My God, I love the Habitation of thy Houſe, and the Place where is the Tent of thy Glory.

Make us to underſtand thy Goodneſs in the Morning, for our Hope has been in Thee. Make us to know the Way in which we are to walk, for we have lifted up our Hearts to Thee: Teach us to do thy Will, for Thou art our God: Let thy good Spirit guide us as through an even Country.

Satisfie us every Morning with thy Goodneſs, to the end that we may be joyful all our Days. Let the Work of thy Grace appear in us, and we ſhall bleſs thy holy Name.

Let us bleſs the Lord, who heaps upon us good Things every Day. Let us give Thanks to the Father, who has made us capable of partaking of the Inheritance of the Saints in Light, who haſt delivered us from the Power of Darkneſs, and brought us into the Kingdom of his beloved Son, in whom we have Redemption by his Blood, even the Remiſſion of Sins.

Glory be to the Father, *&c.*

An Hymn *for* Monday Evening.

PRAISE the Lord, call upon his Name, publiſh his great Acts among the People, ſing to Him, ſing Pſalms to Him, ſpeak of all his marvellous Works. Glorifie his holy Name: Let the Heart of all thoſe that ſeek the Lord, rejoice: Seek the Lord and his Strength, ſeek continually his Strength: Remember all his marvellous Works.

Our God is Great, of great Power, none can tell the Greatneſs of his Wiſdom. Sing to the Lord with Thankſgivings, by anſwering one another: Sing Pſalms to our God.

Jeruſalem praiſe the Lord, Sion praiſe thy God. 'Tis He that ſtrengthens the Bars of thy Gates, and that bleſſes thy Children within thee. 'Tis He that makes thy Land peaceful: 'Tis He that makes known his Word to Jacob, and his Statutes to Iſrael: He has

has not dealt ſo with all the Nations. 'Tis He that has ſo loved the World, that He has given his Only Son, to the end that whoever believes in Him ſhould not periſh, but have everlaſting Life.

What ſhall we render unto the Lord? All his Benefits are upon us.

We will take the Cup of Salvation, and we will bleſs his holy Name: We will now pay Him our Vows before all his People, in the Courts of his Houſe, in the midſt of thee, O Jeruſalem, praiſe the Lord.

Glory be to the Father, *&c.*

Another Hymn *for* Monday Evening.

O Lord God our King, we will exalt Thee, and we will bleſs thy Name for ever.

The Lord is Great, and worthy of great Praiſe: There is no End of his Greatneſs: One Generation ſhall tell another the Glory of thy Works. We will ſpeak of the glorious Magnificence of thy Majeſty: We will every where declare the Memorial of Thy great Goodneſs: We will publiſh thy Righteouſneſs with Songs of Triumph.

The Lord is merciful and gracious, ſlow to Anger, and of great Goodneſs. The Lord is gracious to all, his Mercies are over all his Works.

Lord, all thy Works ſhall praiſe Thee, and thy Beloved ſhall bleſs Thee: They ſhall repeat the Glory of thy Kingdom, and publiſh thy great Acts.

Thy Kingdom is an everlaſting Kingdom, thy Dominion endureth through all Ages. The Lord upholds thoſe that are falling, and ſets upright thoſe that are ſtumbling.

The Lord is righteous in all his Ways, and full of Goodneſs in all his Works.

The Lord is near all thoſe that call upon Him, to all thoſe that call upon Him ſincerely.

The Eyes of all Creatures wait upon Thee, Thou giveſt them their Food, Thou openeſt thy Hand, and ſatisfieſt the Deſires of all living Creatures.

He fulfils the Deſires of thoſe that fear Him: He hears their Cry and delivers them. The Lord keeps all thoſe that love Him, and roots out all the Evil-doers.

Our Mouth ſhall ſhew forth the Praiſes of the Lord, and all Creatures ſhall bleſs his Holy Name for ever.

Glory be to the Father, *&c.*

An Hymn *for* Tueſday Evening.

O Lord God of our Fathers, Thou art bleſſed, Thou art worthy to be praiſed, and exalted above all Things for ever. The holy Name of thy Majeſty is bleſſed: Thou art bleſſed in thy Holy Temple: Thou art bleſſed in the glorious Throne of thy Kingdom, celebrated and glorified eternally.

O all you Works of the Lord, praiſe Him, and exalt Him above all Things for ever.

O ye Heavens, praiſe Him; ye Angels of the Lord, praiſe Him; all ye Creatures of Heaven, of Earth, and of the Sea, praiſe Him, and exalt Him above all Things for ever.

Ye Sons of Men praiſe Him: Let Iſrael bleſs the Lord: Let him praiſe Him, and exalt Him above all Things for ever.

Ye Prieſts and Miniſters of the Lord; ye Spirits and Souls of the Juſt; ye Saints, humble of Heart, bleſs the Lord, praiſe Him, and exalt Him above all Things for ever.

All ye the Servants of the Lord, bleſs the Lord, the God of Gods, for He is gracious, and his Mercy endureth for ever.

Thou art bleſſed, O Lord God, of our Fathers, and bleſſed is the Name of thy Glory, in all the Churches, through Jeſus Chriſt: Thou art worthy of Praiſe for ever and ever: Let us bleſs the Father, the Son, and the Holy Spirit; let us praiſe and exalt Him for ever.

Glory be to the Father, *&c.*

Another Hymn *for* Tueſday Evening.

O God, we will celebrate Thee with all our Heart, we will ſing Pſalms to Thee, we will bow down our ſelves in the Palace of thy Holineſs, and we will praiſe thy Goodneſs and Faithfulneſs.

Lord, we adore thy infinite Majeſty, we bleſs Thee for thy Mercy, and we rejoice in thy Salvation.

Thou haſt made thy Favour admirable towards Men.

Thou haſt ſent thy Son, to the end that Thou mighteſt manifeſt the Truth of thy Promiſes made to the Fathers, and to the end that the Gentiles may praiſe Thee for thy Mercy; for the ſake of which we will praiſe Thee among the Nations, and we will ſing Hymns to thy Name

O ye Gentiles, rejoice with his People. O all ye Nations, praiſe the Lord. O all ye People, celebrate Him: You that were formerly no People, but are now the People of God: You that in former Times had not obtained Mercy, but who have now obtained Mercy.

O

O the Depth of the Riches, of the Wiſdom and Knowledge of God! How incomprehenſible are his Judgments, and his Ways paſt finding out! Who has known the Thoughts of the Lord? Or who has been his Counſellor? Or who has firſt given Him any Thing, and He hath not returned it to him? for all Things are of Him, by Him, and for Him. To Him be Glory for ever and ever.

Glory be to the Father, *&c.*

An Hymn *for* Wedneſday Evening.

COME, and let us preſent our ſelves before the Face of God, let us caſt down our ſelves before Him.

Know that the Lord He is God, 'tis He that hath made us, not we our ſelves: We are his People, and the Flock which He feeds and leads. Enter into his Gates with Thankſgiving, and into his Courts with Praiſe, celebrate and bleſs his holy Name: For the Lord is gracious, his Mercy endureth for ever, and his Truth from one Generation to another.

O God, we adore Thee as our God, as our Creator; and as the Father of our Lord Jeſus Chriſt, we humble our ſelves in thy Preſence, and acknowledge thy infinite Majeſty.

The Angels adore Thee, and all the Hoſt of Heaven fall down before Thee, and praiſe Thee, ſaying, Holy, Holy, Holy, is the Lord of Hoſt, all the Earth is fill'd with thy Glory.

Receive the Honours that we pay to Thee upon Earth, we poor Mortals, miſerable Sinners, who are thy Creatures and thy Children through Grace.

Glory be to the Father, *&c.*

Another Hymn *for* Wedneſday Evening.

COME, and let us preſent our ſelves before the Face of God, let us worſhip Him in his Temple, let us caſt our ſelves down in his Sanctuary.

The Lord is here: How venerable and holy is this Place! This is the Houſe of God, this is the Gate of Heaven.

O Lord God of our Fathers, Thou art bleſſed for evermore.

To Thee belongs Might, Power, Glory, Eternity, and Majeſty.

All that is in Heaven and in Earth, is Thine; the Kingdom is Thine: Thou art a Prince exalted above all Things: Thou haſt the Dominion over all: Riches and Honour, Power and Might are in thy Hand.

Now then, O our God, we celebrate and praiſe thy glorious Name.

What are we, and what is this People, that we ſhould have Power to offer Thee this voluntary Service, and to praiſe Thee? We are Strangers before Thee, and our Days paſs as a Shadow.

Behold, we make bold to ſpeak to Thee, though we are but Duſt and Aſhes. Lord, accept the voluntary Oblations of our Lips; let thy Mercy be upon us, O God, according as we have waited on Thee.

Glory be to the Father, *&c.*

An Hymn *for* Thurſday Morning.

LORD of Hoſts, how amiable are thy Tabernacles! My Soul ceaſes not to deſire earneſtly: It pants after the Courts of God: My Heart and my Fleſh are tranſported with Joy for the living God. Happy are thoſe that dwell in thy Houſe, and that praiſe Thee continually.

One Day in thy Courts, is better than a Thouſand elſewhere. I had rather be a Door-keeper in the Houſe of my God, then to dwell in the Tents of Wickedneſs. For the Lord is a Sun and a Shield. The Lord gives Grace and Glory: He with-holds not any good Thing from thoſe who walk in Uprightneſs. Lord of Hoſts, happy is the Man that truſts in Thee.

O God, I will dwell in thy Tabernacle for many Ages: I will hide my ſelf under the Shadow of thy Wings, for Thou, O God, haſt heard my Deſires, and haſt given me the Inheritance of thoſe that fear thy Name.

I will be always with Thee: Thou haſt taken me by the Right-Hand; Thou ſhalt guide me by thy Council, and receive me into thy Glory.

Whom have I in Heaven beſides Thee: I have had no Delight upon Earth but in Thee. All thoſe that part from Thee ſhall periſh. Thou ſhalt cut off thoſe that forſake Thee; but as for me, 'tis my Happineſs to come near to God.

Glory be to the Father, *&c.*

Another

Another Hymn *for* Thurſday Morning.

O GOD, Thou art my mighty God: I ſeek Thee in the Morning early: My Soul thirſteth after Thee, and my Fleſh longeth for Thee in a deſart Land.

I deſire to ſee thy Face and thy Glory in thy Sanctuary; for thy Favour is better than Life; wherefore I will bleſs Thee as long as I live.

Happy is He whom Thou haſt choſen, and whom Thou ſhalt bring near to Thee, that He may dwell in thy Courts. We ſhall be ſatisfied with the good Things of thy Houſe, and of thy Palace.

We will come into thy Temple with the Sacrifices of Praiſe, and we will pay our Vows to Thee.

Bleſſed be the Lord, who beſtows his good Things on us daily.

Bleſſed be God, the Father of our Lord Jeſus Chriſt, who of his great Mercy has regenerated us to a lively Hope, by the Reſurrection of Jeſus Chriſt from the Dead, to obtain an incorruptible Inheritance that can never be defiled, nor wear away, and which is kept in Heaven for us.

Bleſſed be the Lord God of Iſrael, who only doth marvellous Things. Bleſſed for ever be the Name of his Glory: And let all the Earth be filled with his Praiſes. Bleſſed be the Lord for ever and ever, and let all the People ſay, *Amen.*

Glory be to the Father, *&c.*

An Hymn *for* Thurſday Evening.

YE who are the Servants of the Lord, praiſe the Name of the Lord: Bleſſed be the Name of the Lord both now and for evermore.

The Name of the Lord is great, from the riſing up of the Sun to the going down of the ſame: The Lord is above all the Nations, and his Glory above all the Heavens.

Who is like to our God, that dwelleth in the higheſt Places, and ſtoops to behold the Heavens and the Earth?

The Lord is inclined to Pity, merciful, ſlow to Anger, abounding in Kindneſs. He has not done to us according unto our Sins, nor rendred to us according unto our Tranſgreſſions.

God, who is rich in Mercy, through his tender Mercy, wherewith He hath loved us, even at the Time when we were dead in our Sins, has quickned us in Chriſt, and rais'd us up together with Him, and has caus'd us to ſet down in the heavenly Places in Chriſt, to the end He might ſhew the exceeding Riches of his Grace and Goodneſs towards us, through Jeſus Chriſt.

May God vouchſafe to enlighten the Eyes of our Underſtanding, to the end that we might know what is the Hope of his Calling, and what are the Riches of his Inheritance in the Saints.

To this great God and Father, who by the Power that acts in us with Efficacy, can do abundantly above what we ask or think, to Him be Glory in the Church by Jeſus Chriſt, through all Ages, and for ever and ever.

Glory be to the Father, *&c.*

Another Hymn *for* Thurſday Evening.

I Will ſing of the Goodneſs of the Lord, and I will tell of his Truth through all Ages.

O Lord God of Hoſts, who is like unto Thee, mighty Lord! Thy Arm is powerful, thy Hand is ſtrong, thy Right-hand is lifted up: Righteouſneſs and Truth are the Foundation of thy Throne, Mercy and Faithfulneſs go before thy Face.

Thy Works are great and admirable, Lord God Almighty. Thy Ways are juſt and true, O King of Saints: Who ſhould not fear Thee, Lord, and glorifie thy Name! For Thou only art holy.

All the Nations ſhall come and worſhip Thee, becauſe thy Judgments are made manifeſt.

O ye Juſt, rejoice in the Lord, and celebrate the Memorial of his Holineſs; celebrate his Name, which is great and terrible; celebrate the Strength of the King that loves Righteouſneſs; exalt the Lord our God, and caſt your ſelves down before his Footſtool: He is holy, praiſe Him by Pſalms, Hymns, and ſpiritual Songs, ſinging and rejoicing in your Heart to the Lord.

Give always Thanks for all Things, to our God and Father, in the Name of our Lord Jeſus Chriſt.

Glory be to the Father, *&c.*

An Hymn *for* Friday Evening.

I Will bleſs the Lord at all Times, his Praiſe ſhall be continually in my Mouth: My Soul ſhall make its Boaſt of God; the Righteous ſhall hear it, and rejoice. Magnifie the Lord with me, and let

us

us exalt his Name together: Taſte and ſee how gracious is the Lord: Happy is the Man that draweth near Him.

O Lord, thy Goodneſs reaches even unto the Heavens; and thy Faithfulneſs even unto the Clouds: Thy Righteouſneſs is as the high Mountains, and thy Judgments as the great Deep. Thou preſerveſt both Man and Beaſt.

O God, how precious is thy Goodneſs! So ſhall the Sons of Men ſhelter themſelves under the Shadow of thy Wings. They ſhall be filled with the Fatneſs of thy Houſe; and Thou ſhalt give them Rivers of Pleaſure to drink.

The Springs of Life are in Thee, and it is by thy Light we ſee Light. Continue to diſplay thy Favour upon thoſe that know Thee, and thy Righteouſneſs upon thoſe that are true of Heart.

Lord, we give Thee Thanks that Thou haſt choſen us from the Beginning, in Sanctification of Spirit, by Faith, and by the Word of thy Truth; and for having called us to the Poſſeſſion of thy Glory, through Jeſus Chriſt our Lord.

To Him that can keep us ſtedfaſt, and cauſe us to appear blameleſs and with Joy, before his Face, to the only wiſe God and our Saviour, be Glory and Magnificence, Might and Power, for ever and ever.

Glory be to the Father, *&c.*

Another Hymn *for* Friday Evening.

LORD, let our Requeſt come before Thee as the Incenſe, and the Lifting up of our Hands, as the Evening Sacrifice.

Bleſs the Lord, all ye his Servants: Ye that ſtand in the Houſe of the Lord, lift up your Hands in the Sanctuary, and bleſs the Lord.

Praiſe the Lord, ſing unto his Name, for 'tis a good Thing to praiſe Him. Our Lord is above all the Heavens, He does whatever pleaſes Him in Heaven, in the Sea, and in the Deep.

O Houſe of Iſrael, bleſs the Lord! O Houſe of Aaron, and of the Levites, bleſs the Lord! All ye that fear the Lord, bleſs Him.

The Lord has raiſed his Son Jeſus, He has ſent Him to bleſs us, by delivering us from our Sins.

Thanks be unto God for his unſpeakable Gift.

We give Thee Thanks always, O God, who art the Father of our Lord Jeſus Chriſt, becauſe of the Hope that is reſerv'd for us in the Heavens.

Glory be to the Father, *&c.*

An Hymn *for* Saturday Morning.

IT IS a good Thing to praiſe the Lord, and to ſing Pſalms to thy Name, O God moſt High. To ſhew forth thy Goodneſs every Morning, and thy Faithfulneſs every Night.

O Lord, Thou haſt made us glad by thy Works, we will rejoice in the Works of thy Hands: O Lord, how great are thy Works, how deep are thy Thoughts! Lord our God, Thou art cloathed with Majeſty and Greatneſs, thy Works are vaſtly numerous, Thou haſt made them all with Wiſdom: The Earth is full of thy Riches, the Heavens ſhew forth thy Glory, and the Firmament declare the Work of thy Hands.

Let the Heavens and the Earth praiſe Thee: Let the Glory of the Lord continue for ever: Let the Lord take Pleaſure in his Works.

Let all thoſe that fear Him, bleſs Him, and let them ſay, Holy, Holy, Holy, Lord God Almighty, who art, who waſt, and who wilt be, Thou art worthy to receive Honour, Glory, and Power; for Thou haſt made all Things, and for thy Pleaſure they are and were created.

Thou haſt created new Heavens and a new Earth, in redeeming the World by Jeſus Chriſt; and Thou haſt prepared us a Reſt, to the end that being entred therein, we may reſt as Thou didſt on this Day, after having finiſh'd thy Works.

Wherefore we bleſs Thee, O Lord God. O God, the Creator and Redeemer of the World, we celebrate thy Power, and exalt thy Mercy, ſaying,

Glory be to the Father, *&c.*

Another Hymn *for* Saturday Morning.

COME, and bleſs the Lord your God for ever and ever; and let the Name of thy Glory be bleſs'd, O God: Let thy holy Name be praiſed above all our Bleſſings, and above all our Praiſes.

Thou only art the Lord, Thou haſt made the Heavens and all the Hoſt thereof, the Earth, and all that is therein, the Sea and all Things within it; Thou preſerveſt all thoſe Things, and the Hoſt of Heaven do caſt themſelves down before Thee.

Lord, all thy Works ſhall praiſe Thee, thy Saints ſhall bleſs Thee. The Works of God are great, they are ſought out and conſidered by thoſe that take Pleaſure in them. His Works are altogether Majeſty and Greatneſs: His Righteouſneſs endureth for ever. The Lord is full of Holineſs, his Mercies are over all his Works.

He has remembred his Covenant: He has ſent Redemption to his People: His Name is holy and terrible.

Let

Let all Creatures praiſe the Lord, and let Him be bleſſed for ever in the Aſſembly of the Saints.

Lord, Thou haſt laid the Foundation of the Earth, and the Heavens are the Works of thy Hands: They ſhall periſh, but Thou ſhalt endure: They ſhall wax old and be changed, but Thou art always the ſame, and thy Years ſhall not fail.

Thy Servants ſhall dwell with Thee, and ſhall bleſs Thee for ever.

Glory be to the Father, *&c.*

An Hymn *for* Saturday Evening.

COME, and let us adore the Lord, let us praiſe Him, and give Him Thanks for all his Benefits.

O Lord our God, how great is thy Name above all the Earth, thy Majeſty is above the Heavens.

Lord, what is mortal Man, that Thou ſhouldeſt remember him; and the Son of Man, that Thou ſhouldeſt viſit him.

Thou haſt created us by thy Power.

Thou ordereſt all Things, and Thou keepeſt us by thy Providence.

Thy Goodneſs hath plainly appeared towards Man. Thou haſt ſaved us, not by the Works of Righteouſneſs which we have done, but by thy Mercy in Jeſus Chriſt, to the end that being juſtified by thy Grace, we may become Heirs of everlaſting Life.

Lord Jeſus, Thou art the only Son of the Father, Thou art God over all Things bleſſed for ever.

Thou art the Image of the inviſible God, the Firſt-born of all Creatures: By Thee all Things have been created that are in Heaven and upon Earth: All theſe Things were created by Thee, and for Thee.

Thou waſt before all Things, and they all ſubſiſt by Thee.

Thou haſt given thy ſelf for us, to the end that, according to the Will of God our Father, Thou mighteſt redeem us from this wicked Generation.

Thou reigneſt at the Right-hand of thy Father. Thou haſt the Supream Power over Heaven and Earth, and we know that Thou ſhalt come in thy Glory to judge both the Quick and the Dead.

O our Saviour, we worſhip Thee, we put our Truſt in Thee, and we give Thee Thanks.

To Him that has loved us, that has waſhed us from our Sins in his Blood, and has made us Kings and Prieſts to God his Father; to Him be Glory and Dominion for ever and ever.

Glory be to the Father, *&c.*

Another Hymn *for* Saturday Evening.

SING unto the Lord, bleſs his Name, declare his Deliverance every Day: For the Lord is Great, and worthy of great Praiſe, He is to be feared above all the Gods.

The Gods of the Nations are but Idols; but the Lord hath made the Heavens.

Majeſty and Greatneſs go before Him, Might and Excellence are in his Sanctuary.

O ye People, give unto the Lord Glory and Power; give unto the Lord the Glory due unto his Name; bring your Gifts; enter into his Courts, bow down before the Lord with a holy Pomp; let the whole Earth tremble before his Face.

Tell it throughout all the Earth, the Lord reigneth: He ſhall judge the World with Righteouſneſs, and the People with Equity.

Bleſſed be the Lord, who has viſited and redeemed his People.

Bleſſed be God, who is the Father of our Lord Jeſus Chriſt, who has bleſſed us with all kinds of ſpiritual Bleſſings in the heavenly Places, through Jeſus Chriſt.

Bleſſed be God, who has choſen us in Jeſus Chriſt, before the Foundation of the World, to the end that we might be holy and without Blame, before Him in Love. He having predeſtinated us unto the Adoption of Children, by Jeſus Chriſt, according unto his good Will, to the Praiſe of the Glory of his Grace, by which He has made us acceptable in his well-beloved Son, in whom we have Redemption by his Blood; to wit, the Remiſſion of Sins according to the Riches of his Grace.

Glory be to the Father, *&c.*

The END of the Hymns *for the* Ordinary Service.

HYMNS

HYMNS *for* HOLIDAYS *and* EXTRAORDINARY OCCASIONS.

For Chriſtmas Eve.

SING to the Lord a new Song, let his Praiſe be over all the Earth, and in the Sea. Let the Wilderneſs and the City lift up their Voices: Let Men rejoice with Songs of Triumph, let them give Glory to God, and declare his Praiſe in the Iſles.

The Lord has comforted his People, He has redeemed Jeruſalem, He has manifeſted the Arm of his Holineſs in the Sight of the Nations: All the Ends of the Earth ſhall ſee the Salvation of our God.

Tell the Daughter of Sion, behold thy Saviour cometh, his Reward is with Him, and his Recompence goeth before Him.

Take Courage, fear no more, behold your God comes to ſave you.

To you that fear my Name, the Sun of Righteouſneſs ſhall riſe with Healing in his Wings.

The Glory of the Lord ſhall be made manifeſt, and all Fleſh ſhall ſee it.

Death ſhall be ſwallowed up in Victory, and the Lord ſhall wipe away all Tears from our Eyes: In that Day they ſhall ſay, Behold our God, we have waited for Him, and He ſhall ſave us; Behold the Lord, we will rejoice in his Salvation.

Sanctifie your ſelves and be ready, and to Morrow you ſhall behold the Glory of God, the Lord is at Hand.

Let us prepare the Way of the Lord, let us make ſtraight his Paths; let us be converted; let us prepare for Him a People well-diſpoſed.

let us meet Him with Praiſe; let us preſent our ſelves before his Face with Shouts of Joy let us bleſs Him that cometh in the Name of the Lord.

Glory be to the Father, *&c.*

An Hymn *for* Chriſtmas Day.

I Declare to you a great Joy: It is, that on this Day, in the City of David, there is born unto you a Saviour, who is Chriſt the Lord.

Glory be to God in the higheſt, Peace on Earth, and Good-will towards Men.

The Child is born for us, the Son is given to us, the Government is put upon his Shoulders, He ſhall be call'd Wonderful, the Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.

God has remembred his Covenant, and has ſent Redemption to his People.

When the Fulneſs of Time was come, God ſent his Son, born of a Woman, and made under the Law, to the end that we might receive the Adoption of Children.

Iſrael has been ſaved by the Lord with an everlaſting Salvation. 'Twas the Lord's doing, and it is marvelous in our Eyes: This is the Day the Lord has made, come let us rejoice therein: Behold now is the appointed Time, behold now is the Day of Salvation. Let us rejoice, let us worſhip Jeſus, who is born, let us caſt our ſelves down before Him: Let it be proclaimed throughout all the Earth, that the Lord reigneth: Let the Heavens rejoice, let the Earth be glad: For He ſhall judge the World with Righteouſneſs, and the People with Truth.

Bleſſed be he that cometh in the Name of the Lord, and bleſſed be the Kingdom of David our Father, Hoſannah in the Higheſt.

Glory be to the Father, *&c.*

An Hymn *for the Day after* Chriſtmas.

SING unto the Lord a new Song, for He has done wonderful Things; his Right-hand and the Arm of his Holineſs hath delivered him. The Lord hath made known his Deliverance, He hath reveal'd his Righteouſneſs to the Eyes of the Nations. He has remembred his Goodneſs and his Truth, all the Ends of the Earth have ſeen the Salvation of our God.

All ye the Inhabitants of the Earth break forth in Shouts of Joy to the Lord; rejoice, ſing Pſalms, break forth in Shouts of Joy before our King; let the Sea and all that is therein, make a Noiſe, the Earth, the Heavens, and they that dwell therein; let the Rivers clap their Hands; let the Mountains ſing with Joy before the Lord, for He cometh to judge the Earth, He ſhall judge the World with Righteouſneſs, and the People with Equity.

This is a true Saying, and worthy to be received, that Jeſus Chriſt is come into the World to ſave Sinners.

The Word was made Fleſh, and dwelt among us, and we have beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.

Lord, now letteſt thou thy Servant depart in Peace, according unto thy Word. For mine Eyes have ſeen thy Salvation, which Thou haſt

prepared

prepared before the Face of all People, to be a Light to lighten the Gentiles, and to be the Glory of thy People Iſrael.

Glory be to the Father, *&c.*

The Hymn *of* Zachariah *for* Chriſtmas.

BLeſſed be the Lord God of Iſrael: For He hath viſited and redeemed his People; and hath raiſed up a mighty Salvation for us, in the Houſe of his Servant David.

As He ſpake by the Mouth of his holy Prophets, which have been ſince the World began.

That we ſhould be ſaved from our Enemies, and from the Hands of all that hate us.

To perform the Mercy promiſed to our Forefathers, and to remember his holy Covenant.

To perform the Oath which He ſware to our Forefather Abraham, that He would give us; That we being delivered out of the Hands of our Enemies, might ſerve Him without Fear; in Holineſs and Righteouſneſs before Him, all the Days of our Life.

And thou, Child, ſhalt be called the Prophet of the Higheſt; for thou ſhalt go before the Face of the Lord to prepare his Ways: To give Knowledge of Salvation to his People, for the Remiſſion of their Sins,

Through the tender Mercy of our God; whereby the Day-ſpring from on high hath viſited us; to give Light to them that ſit in Darkneſs, and in the Shadow of Death, and to guide our Feet in to the Way of Peace.

Glory be to the Father, *&c.*

An Hymn *for* Good-Friday.

CHRIST our Paſſover was ſacrificed for us this Day: He was delivered for our Offences, and bore our Sins in his Body upon the Croſs, and God has brought upon Him the Iniquity of us all.

O Lord Jeſus Chriſt, the only Son of God, Lamb of God, that taketh away the Sin of the World, we praiſe Thee, we celebrate thy infinite Love, and we ſhew forth the Remembrance of the Paſſion and of the Death that Thou haſt endured for us poor Sinners.

Thy Soul was made ſorrowful even unto the Death. Thou haſt been led as a Lamb to the Slaughter. Thou haſt been expoſed to all ſorts of Ignominies and Sorrows. Thou haſt humbled thy ſelf even unto the Death of the Croſs. Thou haſt been taken away by the Strength of Anguiſh and Condemnation, and cut off from the Land of the Living.

Let us ſing a new Song unto our God, and to the Lamb; and let us ſay, Thou haſt been put to Death, and haſt redeemed to God, by thy Blood, of all Tribes, Languages, People and Nations: Thou haſt made us Kings and Prieſts to our God, and we ſhall reign for ever.

Worthy is the Lamb, who has been put to Death, to receive Power, Riches, Wiſdom, Strength and Glory, for ever and ever.

Let all the Creatures that are in Heaven and upon Earth, give Praiſe and Honour to Him that ſits upon the Throne, and to the Lamb.

Now is come the Salvation and Kingdom of our God, and of his Chriſt. If God be for us, who can be againſt us? He who has not ſpared his own Son, but has deliver'd Him up to the Death for us all, How ſhall He not give all Things with Him?

Who ſhall bring an Accuſation againſt the Elect of God? God is He that juſtifies, who ſhall condemn? Chriſt is He that is dead, and moreover, raiſed again, who is ſat on the Right-hand of God, and has made Requeſt for us.

To Him that has loved us, and that has waſhed us from our Sins by his Blood, and hath made us Kings and Prieſts unto God his Father, to Him be Power, and Glory, and Might, for ever and ever. *Amen.*

Glory be to the Father, *&c.*

An Hymn *for* Aſcenſion Day.

THE Lord hath ſaid to my Lord, Sit thou on my Right-hand, till I make thine Enemies thy Footſtool.

The Lord ſhall ſtretch out from Sion, the Scepter of thy Strength, ſaying, Reign Thou in the midſt of thine Enemies.

The Lord hath ſworn, and He will not alter, Thou art a Prieſt for ever after the Order of Melchiſedeck.

O ye People, clap your Hands, ſhout forth Cries of Joy to God with the Voice of Triumph. The Lord is gone up with a Cry of Joy: The Lord is gone up with a Song of Victory.

Lift up your Heads, O ye Gates, and be ye lifted up ye everlaſting Doors, and the King of Glory ſhall come in. Who is the King of Glory? It is the Lord, ſtrong and mighty, He is the King of Glory.

Sing Pſalms unto God, and to our King, ſing Pſalms, for He is the King over all the Earth: The Lord rules over the Nations, He is ſeated on the Throne of his Holineſs; let all Men bow down before Him, and let all the Angels of God adore Him.

O God, thy Throne endures for ever and ever, the Scepter of thy Kingdom is a Scepter of Righteouſneſs: Thou haſt loved Righteouſneſs,

neſs, and hated Iniquity; wherefore God, even thy God, has anointed Thee with the Oil of Gladneſs above thy Fellows.

Lord, Thou art gone up on high, Thou haſt led Captivity captive; Thou haſt taken Gifts to diſtribute among Men.

Thou art gone into the Houſe of thy Father, to prepare Manſions for us; Thou art entred into Heaven as our Fore-runner; Thou ſhalt come down from thence as thy Apoſtles ſaw Thee go up; and Thou ſhalt take us with Thee, to the end that where Thou art we may be alſo.

Who ſhall bring an Accuſation againſt the Elect of God? God is He that juſtifies, Who ſhall condemn? Chriſt is He that is dead, and riſen again, who is alſo at the Right-hand of God, and intercedes for us.

Glory be to the Father, *&c.*

An Hymn *for the Day before, and the Day after* Aſcenſion.

THE Lord reigns, let the People tremble: He is ſeated among the Cherubims. Let the Earth be ſhaken, He is raiſed above all the Earth, He is gone up above all the Heavens.

God, who is the Father of our Lord Jeſus Chriſt, has powerfully raiſed Him, and given Him a Name which is above every Name, to the end that at the Name of Jeſus, every Knee may bow in Heaven, upon Earth, and under the Earth, and that every Tongue may confeſs, that Jeſus Chriſt is the Lord, to the Glory of God the Father.

All Power has been given to Him in Heaven and upon Earth.

God has put all Things under his Feet, and has made Him above all Things, to be Head of the Church.

Let us rejoice before our King, let us adore Him, and let us give Him Honour and Glory.

We have Liberty to enter into the holy Places through the Blood of Jeſus, by the new and living way that He hath conſecrated for us, through the Vale, that is to ſay, his Fleſh.

Let us draw near with a true Heart, in full Aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water: Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need.

Glory be to the Father, *&c.*

An Hymn *for* Pentecoſt, *or* Whitſuntide.

LET us bleſs God, let us celebrate his Goodneſs, let us preſent our ſelves before Him with Hymns and Shouts of Joy.

We give Thee Thanks, O God, who art the Father of our Lord Jeſus Chriſt, foraſmuch as after having raiſed thy Son, and lifted Him up into Glory, Thou haſt received Gifts to diſtribute them to Men.

Thou haſt ſent thy Holy Spirit to thy Apoſtles, to the end that they might ſpeak divers Tongues, and that healing of Diſeaſes, Signs and Wonders might be wrought in thy Name. Thou haſt given Strength to the Word of thy Servants: Thou haſt eſtabliſhed thy Kingdom, and lightned and converted the World by their Means.

The Kingdoms of the Earth, the People, and the Nations have heard them, and have been reduced to the Obedience of our Lord and of his Chriſt, and He ſhall reign for ever and ever.

We give Thee Thanks, Lord God Almighty, who art, who waſt, and who ſhall be, foraſmuch as Thou haſt diſplayed thy great Power, and for that Thou art entred into thy Kingdom.

Becauſe we are thy Children, Thou haſt ſent the Spirit of thy Son into our Hearts, crying, Abba, Father.

'Tis that Spirit which teſtifies to our Spirit, that we are the Children of God.

'Tis that Spirit that comforts us in our Weakneſſes, which himſelf prays for us, and which makes us groan after the Redemption of our Body, and the Glory of the Children of God.

'Tis that Spirit which is the Earneſt of our Inheritance, and by which we have been ſealed for the Day of Redemption. O Lord, we praiſe Thee for ſo precious a Gift.

Glory be to the Father, *&c.*

An Hymn *for the* September Communion.

LET us celebrate the Lord, for He is good, for his Mercy endureth for ever.

Let all thoſe that fear the Lord, ſay now, that his Mercy endureth for ever.

The Lord is our Strength, and the Subject of our Hymns: He is our Redeemer: This is the Day the Lord hath made, come let us rejoice and be glad therein.

The Lord hath done marvelous Things, He has remembred his Covenant, He hath ſent Salvation and Redemption to his People.

He hath ſo loved the World, that He hath given his only Son, to

the end that whoſoever believes in Him, ſhould not periſh, but have everlaſting Life.

He has given us the Bread of Heaven, which giveth Life to the World.

Let us praiſe Him, let us celebrate Him, let us bleſs his Name.

Let us give Thanks to our God and Father, who has made us to partake of the Inheritance of the Saints in Light.

Salvation is of our God, who ſits upon the Throne, and of the Lamb. *Amen. Amen.*

Praiſe, Glory, Wiſdom, Thanks, Honour, Power, and Might, to our God for ever and ever.

Praiſe our God ye his Servants, both Small and Great.

The Lord our God Almighty, is entred into his Kingdom, and we ſhall reign with Him for ever and ever.

Let us rejoice and be glad, and give Glory to Him, for the Marriage of the Lamb is come, and his Wife hath made herſelf ready: Happy are thoſe that are called to the Marriage Feaſt of the Lamb.

We ſhall be filled, O God, with the Fatneſs of thy Houſe, and we ſhall drink of the Rivers of thy Pleaſures.

Glory be to the Father, *&c.*

The Angelical HYMN, *or* Song *of the* ANGELS;

Which is to be read upon all FESTIVALS.

GLORY be to God on high, and in Earth Peace, Good-will towards Men.

We praiſe Thee, we glorifie Thee, we give Thanks for all thy great Benefits, and for thy great Glory, O Lord God, Heavenly King, the Father Almighty.

O Lord, the only begotten Son Jeſus Chriſt, and thou Holy Spirit: O Lord, Lamb of God, Son of the Father, that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, hear us.

Thou that ſitteſt at the Right-hand of God, have Mercy upon us.

For Thou only art holy, Thou only art the Lord, Thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the Glory of God the Father. *Amen.*

Glory be to the Father, *&c.*

An Hymn *to be ſaid at the Time of the* Communion *at the* Holy Supper.

LIFT up your Hearts on high: We lift up our Hearts unto the Lord.

Let us give Thanks unto the Lord our God.

It is juſt, it is reaſonable, it is our Duty, and a moſt uſeful Thing; that at all Times, and in all Places, we ſhould give Thanks unto Thee, O Lord God, holy Father, everlaſting God.

Here follows the proper Preface, *or* Praiſes, *adapted to each Circumſtance.*

At Chriſtmas.

Becauſe Thou didſt give Jeſus Chriſt thine only Son, to be born as at this Time for us, who by the Operation of the Holy Ghoſt, was made very Man, of the Subſtance of the Virgin Mary his Mother, and that without Spot of Sin, to make us clean from all Sin: Therefore with Angels, *&c.*

At Eaſter.

Through Jeſus Chriſt, who died for our Offences, and roſe again for our Juſtification: We praiſe Thee for the glorious Reſurrection of our Saviour: For He is the very Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death, hath deſtroy'd Death, and by his riſing to Life again, hath reſtored to us everlaſting Life: Therefore with Angels, *&c.*

At Aſcenſion-Day.

Through our Lord Jeſus Chriſt, who after his moſt glorious Reſurrection, manifeſtly appeared to all his Apoſtles, and in their Sight aſcended up into Heaven, to the end that where He is, thither might we alſo aſcend and reign with Him in Glory: Therefore with Angels, *&c.*

At

At Whitſuntide.

Through Jeſus Chriſt our Lord, according to whoſe Promiſe the Holy Ghoſt came down as at this Time from Heaven with a ſudden great Sound, as it had been a mighty Wind, in the Likeneſs of fiery Tongues, lighting upon the Apoſtles, to teach them, and to lead them to all Truth, giving them the Gift of ſpeaking divers Languages, and alſo Boldneſs with fervent Zeal neceſſary to preach the Goſpel to all Nations; by which Spirit we have been brought out of Darkneſs to Light, and from Error, to the Truth, and to the Knowledge of Thee, O God, and of Jeſus Chriſt whom Thou haſt ſent: Therefore with Angels, *&c.*

Or this.

Through Jeſus Chriſt our Lord, who after his glorious Reſurrection, aſcended above all the Heavens, and was placed upon the Throne of thy Glory, and is ſet at thy Right-hand, from whence He has ſhed abroad the Holy Spirit upon the Apoſtles, and upon the Children of thy Adoption: Wherefore all the Earth rejoices, and we offer Thee our Praiſes, ſaying with the Angels, *&c.*

At the September Communion.

Becauſe Thou haſt ſent thy Son Jeſus Chriſt into the World; becauſe Thou haſt delivered Him to Death, to redeem us from our Sins; and becauſe He ſhall come again from Heaven on the Day of his glorious Appearance: Who has alſo inſtituted the holy Supper, and has commanded us to eat of this Bread and to drink of this Cup, to the end, that as often as we ſhall do it, we may ſhew forth his Death until his coming again.

After theſe proper Prefaces *or* Praiſes, *add:*

Therefore with Angels and Archangels, and with all the Hoſts of Heaven, we laud and magnifie thy glorious Name, we ſing a Hymn to thy Glory, ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory, O God moſt high. *Amen.*

The Hymn *called* Te Deum; *which is to be read upon all* Feſtivals.

WE praiſe Thee, O God, we acknowledge Thee to be the Lord. All the Earth doth worſhip Thee, the Father Everlaſting.

To Thee all Angels cry aloud, the Heavens, and all the Powers therein.

The Cherubims and Seraphims continually do cry, Holy, Holy, Holy, Lord God of Hoſts: Heaven and Earth are full of the Majeſty of thy Glory.

The glorious Company of the Apoſtles, of the Prophets, and of the Martyrs, celebrate thy Praiſes.

The holy Catholick Church throughout all the World doth acknowledge Thee, who art the Father of an infinite Majeſty; with thy only and adorable Son, and the Holy Ghoſt our Comforter.

Thou art the King of Glory, O Chriſt. Thou art the everlaſting Son of the Father.

When Thou tookeſt upon Thee to deliver Man, Thou didſt not abhor the Virgin's Womb. When Thou hadſt overcome the Sharpneſs of Death, Thou didſt open the Kingdom of Heaven to all Believers.

Thou ſitteſt at the Right-hand of God, in the Glory of the Father.

We believe that Thou ſhalt come to be our Judge. We therefore pray Thee help thy Servants whom Thou haſt redeemed with Thy precious Blood. Make them to be numbred with thy Saints in Glory everlaſting.

O Lord ſave thy People, and bleſs thine Heritage. Govern them and lift them up for ever. Day by Day we magnifie Thee: And we worſhip thy Name ever World without end.

Vouchſafe, O Lord, to keep us this Day without Sin. O Lord have Mercy upon us. Let thy Mercy lighten upon us, O God, as our Truſt is in Thee. O Lord, in Thee have we truſted, let us never be confounded.

Glory be to the Father, &c.

An Hymn *for the Days of* Communion, *or for the following Day.*

WE will praiſe Thee, O God, and we will celebrate thy Name for ever: For all the Earth is full of thy good Deeds, of thy Glory, and of thy Mercy.

Bleſs the Lord, O my Soul, and all that is within me praiſe his holy Name. 'Tis He that pardoneth all thy Sins, and heals all thy Infirmities.

The Lord is merciful and gracious, ſlow to Anger, and of great Goodneſs. He does not deal with us as our Sins have deſerved, nor has He done to us according unto our Tranſgreſſions.

For as far as the Eaſt is from the Weſt, and as high as the Heavens are above the Earth, ſo far does his Mercy and Goodneſs ſurpaſs our Sins. As a Father pities his Children, ſo has God Compaſſion upon us.

For when we were his Enemies, and when we were in our Sins, He gave his only Son for us, to the end that we might have Life in Him.

'Tis He that hath given us his Fleſh and his Blood, for our Nouriſhment, and that hath brought us to Life by his Death.

He is the Lamb of God, the Propitiation for our Sins, the perfect and only Pledge of his Grace.

Since God has given us his only Son, and has delivered Him to Death for us, He will refuſe us nothing elſe, but He will ſhew us Grace and Mercy.

Let then my Heart and my Mouth declare the Praiſes of the Lord, and exalt Him. And let all Men celebrate for ever his Goodneſs and Mercy through Jeſus Chriſt our Lord. *Amen.*

Glory be to the Father, *&c.*

The END *of the* HYMNS.

The Manner of receiving the CATECHUMENS, *according as it is observed in the Churches of the Principality of* Neufchatel *and* Vallangin, *by the Society of Miniſters.*

EACH of the Catechumens *having been inſtructed for Six Weeks by their Miniſter, and having, for ſome Days, been publickly examined upon all the Parts of the* Catechiſm; *the laſt Time that they appear in the Face of the Congregation, they make this Promiſe, one of them ſaying in the Name of the reſt:*

WE ratifie and confirm our Baptiſmal Vow; We renounce the Devil and his Works, the World and its Pomp, the Fleſh and its Luſts. We promiſe to live and die in the Chriſtian Faith; and to keep the Commandments of God all the Days of our Life.

After this is ſaid, they are asked: Do you all promiſe this before God and his Church?

Anſ. *Yes.*

The Miniſter ſays: God give you Grace to fulfil this Promiſe.

The Miniſter goes on thus: After this Promiſe thus made, and in hopes that you will religiouſly perform it, I receive you into the Number of adult Believers, and in this Quality I give you Liberty to partake of the Holy Sacrament of the Lord's-Supper. And you, Chriſtians, who are here preſent, I call you to bear Witneſs of the Promiſe which theſe Young Perſons have made; and I exhort you to look upon them hereafter as your Brethren, who are Partakers of the ſame Grace with you, to render them all the Duties of Chriſtian Charity, and to pray to God for them.

This being done, an Exhortation is addreſſed to the Catechumens, *the Form of which is left to the Diſcretion of the Miniſter; and when it is finiſhed, the* Catechumens *fall down upon their Knees, and the Miniſter reads the following Prayer.*

ALmighty God, we thank Thee, for that Thou haſt been pleaſed to call us to the Knowledge of Thee, and particularly for that having granted to theſe Children, the Bleſſing of being born in thy Church, and of being admitted into it by Baptiſm: Thou haſt permitted them to arrive to Years of Diſcretion, and to paſs this Day from the State of Children, into that of adult Believers. We beſeech Thee, that as they have now dedicated themſelves to Thee, by Confirming the Vow made at their Baptiſm, and are now admitted to a Participation of the Sacrament of the Death of thy Son; that Thou wilt ratifie in Heaven, what we have now done in thy Name and in thy Church. Receive them, O Lord, and bleſs them, and let thy Grace be with them now and for ever. *Amen.*

MOST Gracious God, Father of Mercy, grant that they may conſtantly perſevere in the Holy Profeſſion whereinto they have now entred, that being made Chriſtians by their Birth and Baptiſm, they may be ſo henceforward by Knowledge and Choice. They have here now renounced the Devil and his Works, the World and its Pomp, the Fleſh and its Luſts. Let not then the Prince of this World have any Share in them: Grant that from their Youth upwards, their Faith may be victorious over the World, the Fleſh, and all its evil Deſires.

Holy Father, keep them in thy Name, and preſerve them from Evil: Sanctifie them by thy Truth, thy Word is the Truth: Preſerve them from the Contagion of this Age. Do not ſuffer the Inſtructions which they have received, nor the Promiſes which they have made to Thee, ever to be blotted out of their Memories. Do not ſuffer theſe good Purpoſes which Thou haſt put into them, ever to be deſtroyed by the evil Communication of the World. Encreaſe them more and more, and grant that theſe young Plants may grow and bring forth Fruit abundantly, in Knowledge, in Faith, in Holineſs, and in Conſolation, all the Days of their Life. Grant that this new Generation may be better than their Fathers, and that thy Children, after having in this World ſerved the Deſigns of thy Providence, may by thy Mercy obtain everlaſting Salvation *Amen.*

ALmighty God, we pray to Thee for all the Youth of this Church. Bleſs the Inſtructions which are given them, preſerve them from Corruption, and ſanctifie them, to the End that our Children may, one Day, become Ornaments to thy Houſe, and Heirs of thy Kingdom.

Grant to us all, to the Young and to the Old, to the High and to the Low, that we may throughly conſider what it is to be Chriſtians, and may bear in Mind continually, what a Vow, what Promiſes, and what a ſolemn Profeſſion we have all made to Thee by our Baptiſm, as well as by Communicating in the Holy Sacrament. *Amen.* A L-

ALmighty God, hear us, hear the Prayers of theſe Young Perſons who are here proſtrate before Thee, and of the reſt of us who call upon Thee, who worſhip Thee, who glorifie Thee and who deſire thy Grace, through Jeſus Chriſt, who has commanded us to pray unto Thee, after this manner:

OUR Father which art in Heaven: Hallowed be Thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

After the Lord's-Prayer, *they conclude with the Bleſſing, which is given to the* Catechumens *in this Form.*

THE Bleſſing of the Lord God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

A

SPECIMEN

OF THE

Arguments & Exhortations

UPON THE

OLD TESTAMENT,

As uſed in the

Churches of *Neufchatel.*

GENESIS, Chapter XXV.

THIS Chapter treats of the Marriage of *Abraham* with *Keturah* his ſecond Wife; of the Death of *Abraham* and of *Iſhmael*; of the Birth of *Eſau* and *Jacob*, the Sons of *Iſaac*; and of *Eſau*'s ſelling his Birth-right to *Jacob* his Brother.

After Reading the Leſſon.

My Brethren,

WE have read the Hiſtory of the Death of *Abraham*; upon which St. *Paul* obſerves, that he died as well as the other Patriarchs, without having ſeen the Accompliſhments of God's Promiſes, having been Strangers and Travellers upon the Earth: From whence we may infer, that God had reſerved for them a heavenly Country.

The Multiplication of the Poſterity of *Iſhmael*, ſhews us the Truth of thoſe Promiſes which had been made to *Abraham*. The Choice that God made to *Jacob*, preferably to his elder Brother *Eſau*, ſhews us,

that God is free in the Diſtribution of his Favours, and that he beſtows them on ſuch as he thinks fit.

Laſtly, The Contempt that *Eſau* ſhewed of his Birth-right, by ſelling it to *Jacob*, ſhould make us remember that Warning of St. *Paul*, *Heb.* XII. *ver.* 16. *Let none of you be a Fornicator, or prophane Perſon, as Eſau, who for one Morſel of Meat ſold his Birth-right.*

GENESIS, Chap. XLII.

THE Sons of *Jacob* being come to buy Corn in *Egypt*, were diſcovered by *Joſeph*, but he did not make himſelf known to them; yea, he cauſed them to be put into Priſon, and kept *Simeon*, to oblige them to bring their Brother *Benjamin* to him: Nevertheleſs, he ſent them back with ſome Corn, and cauſed their Money to be returned to them.

After the Leſſon.

My Brethren,

THIS Leſſon preſents us with Three Reflections: *Firſt*, We may obſerve by the Arrival of *Joſeph*'s Brethren in *Egypt*, and the Homage which they did him, the Accompliſhment of his Dreams, and that God had ſent him before them into *Egypt*, for the Support of *Jacob*'s Family, and to draw them into that Country. *Secondly*, The Behaviour of *Joſeph* unto his Brethren, ſhews his Affection for them, but at the ſame Time his great Wiſdom, in not diſcovering himſelf to them, and in ſtopping *Simeon*, which he did to oblige his Brethren to return and to bring *Benjamin* with them, both becauſe he had Reaſon to diſtruſt them, and becauſe he was afraid if he had declared himſelf to them, they would have concealed it from their Father. *Thirdly*, We muſt carefully obſerve what the Brethren of *Joſeph* ſaid when they were put into Priſon, and how they then remembred the Anguiſh in which they had ſeen *Joſeph*, and the Inhumanity with which they had treated him. Thus we ſee how Conſcience will be awakened in Adverſity, and how Remorſe follows after Sin early or late.

EXODUS, Chap. XVI.

THE *Iſraelites* murmuring againſt *Moſes* becauſe they had nothing to eat, God ſent them Quailes, and afterwards Manna, which was their Food for Forty Years in the Wilderneſs.

After the Leſſon.

My Brethren,

IN the Hiſtory that we have now read, we ſee the Ingratitude of the Children of *Iſrael*, who after ſo many Miracles that God had wrought for them, murmured againſt *Moſes*, and was ſorry for their Departure out of *Egypt*. One may alſo ſee how graciouſly God was pleas'd to put a Stop to thoſe Murmurings, and to provide for their Subſiſtance by the Means of Manna which He ſent them. But that which we ought chiefly to conſider, is that which Chriſt Jeſus ſays in the Goſpel, *This is that Bread which came down from Heaven; not as your Fathers did eat Manna, and are dead: He that eateth of this Bread ſhall live for ever.* Let us therefore, *My Brethren*, pray to God that He would always give us this heavenly Food whilſt we are in the Deſart of this World; and let us make a better Uſe of it than the *Jews* did formerly of the Manna that God ſent to feed them in the Wilderneſs. Joh. VI. 58.

EXODUS, Chap. XXII.

THIS Chapter treats of the Puniſhment of thoſe that rob or do any Damage to their Neighbours, and of the Reſtitution they are obliged to make of Things that have been pledg'd or lent to them; of Uncleanneſs; of Idolatry; of oppreſſing the Poor; of the Reſpect due to Magiſtrates, and of the Firſt-Fruits which the *Jews* were to offer to God.

After the Leſſon.

My Brethren,

THIS Chapter affords us ſeveral Inſtructions. The *Firſt*, which is alſo repeated ſeveral Times, is, that thoſe who have wronged another, either by Theft or Deceit, or even by Careleſneſs, are obliged to Reſtitution: That we ought faithfully to reſtore

the Things wherewith we are intruſted: That we ought to reverence an Oath, and to abhor Uncleanneſs and Idolatry. God does alſo therein declare, that it is a great Sin to oppreſs the Widows and Strangers, and rigorouſly to extort our Due from the Poor: That theſe are the Sins that cry to God, and provoke Him to Wrath. We are alſo taught in this Chapter to ſpeak of Magiſtrates with reſpect; and the Obligation the *Jews* were laid under to offer their Firſt-Fruits to God, ſhews that Religion requires us to devote Part of our Goods to the Service of God, and to Works of Charity.

LEVITICUS, Chap. XX.

Leave out all between the 10th *and* 22d *Verſe.*

HERE God commands that all thoſe ſhould be put to Death who cauſed their Children to paſs through the Fire, in Honour to *Moloch*, which was the Idol of the *Ammonites*; alſo thoſe that curſed Father and Mother; Adulterers, Inceſtuous Perſons; thoſe that fall into the heinous Crimes of Fornication and Witchcraft. The *Hebrews* exhorted to be holy, and to keep God's Commandments, and to avoid the Cuſtoms and Manners of the *Canaanites*.

After the Leſſon.

My Brethren,

THESE are the Reflections which theſe Laws offer to us. The Prohibition of burning Children, and offering them to the Idol *Moloch*, ſhews us to what horrible Actions, and Exceſs of Inhumanity, the idolatrous People abandon themſelves in the Service of their falſe Gods, and of what Things thoſe that know not the true God are capable. You may obſerve likewiſe, that God had made it puniſhable with Death, to have Recourſe to Wizards or Witches; Adulterers, both Men and Women, puniſhed with Death; as alſo thoſe that Curſe Father and Mother; by which you may judge how abominable thoſe Crimes were, and with what Severity they ought to be puniſhed in Chriſtians. *Laſtly*, The repeated Exhortations from God to the *Jews*, that they ſhould not be like the *Canaanites*, but become a holy People to Him, ought to make us remember who are Chriſtians; that God having ſeparated us from the World, we muſt

must not be conformed to this preſent Life; but as He who has called us is holy, ſo we alſo are to be holy in all manner of Converſation, becauſe it is written, *Be ye holy, for I am holy*, 1 Pet. XV. 16.

LEVITICUS, Chap. XXV. Ver. 1, to 34.

THIS Chapter contains the Law, whereby God ordained to let the Land reſt every Seventh Year, and to celebrate the Jubilee every Fiftieth Year.

After the Leſſon.

My Brethren,

THE Deſign of the Law, which ordains that the Land ſhould reſt every Seventh Year, and the Jubilee to be celebrated at the End of the Fiftieth Year, was to make the *Jews* remember, that the Land of *Canaan* belonged to God, and that the Fruitfulneſs of the Country proceeded from God alone; as alſo to preſerve the Diſtinction of Tribes and Inheritances; to provide for the Support of the Neceſſitous; to prevent the Rich, by purchaſing Lands and Slaves in Perpetuity, to deprive the Poor of their Goods and Liberty. Now although theſe Laws are aboliſhed, we ought to obſerve in them the great Wiſdom of God, and the admirable Manner by which the People were governed; and we are to learn from thence, to do Homage to God of all our Goods; to be diſ-intereſted and charitable towards the Poor; to treat our Servants with Humanity; to be juſt and equitable in all our Affairs; and to obſerve a due and exact Proportion in Bargaining; and in Buying and Selling, according to the true Value of Things.

DEUTERONOMY, Chap. VI.

MOSES exhorts the *Jews* to obſerve the Commandments of God, to love Him with all their Hearts, never to depart from his Word, and above all, to teach the Law of God to their Children, and to inſtruct them in the Wonders that God had done for the Sake of their Forefathers.

After

After the Leſſon.

My Brethren,

THE reading of this Chapter teaches us, that our great and principal Care ought to be to love God, to obey Him, and to adhere inviolably to his Word. But above all, we may obſerve in this Place, that the Duty of Fathers is to inſtruct their Children in the Law, and the Fear of the Lord; and always to talk to them about the Grace of God and his holy Commandments. If the *Jews* were obliged to the Performance of this Duty, Chriſtians are much more ſo, and they may not neglect the Education and Inſtruction of their Children, without being guilty of a great Sin. Finally, We ought all of us to learn from hence, never to abuſe the Favours of God, to meditate on them continually, in order to fear and love Him; ſince it is that, as *Moſes* ſays, which will be our Righteouſneſs and our Happineſs, if we take Care to perform all that the Lord our God hath commanded us.

DEUTERONOMY, Chap. XXXIV.

IN this Chapter we have an Account of the Death of *Moſes*.

After the Leſſon.

My Brethren,

WE have here read the Hiſtory of the Death of *Moſes*, who was the Deliverer and Law-giver of the People of God, and the greateſt of all the Prophets: We are to honour his Memory, and to reverence the Law that he received from God, and which he hath left us in Writing. Moreover, we ought to follow the Examples of his Vertues, and particularly of his Faith, of his Meekneſs, and of the Zeal and Fidelity with which he ſerved God: And then if we believe the Doctrine of *Moſes*, we ought to believe in Him whoſe Coming he hath foretold, and who was infinitely above him by the Perfection of his Doctrine, by the Glory of his Miracles, and by the Holineſs of his Life; to wit, in Jeſus Chriſt our Lord, to whom belongs Praiſes and Glory, for ever and ever. *Amen.*

JOSHUA,

JOSHUA, Chap. VII.

IN this Chapter we are informed how the *Iſraelites* were defeated before the City of *Ai*, becauſe of the Theft committed by a certain Perſon whoſe Name was *Achan*, who had taken ſome of the Plunder of the Town of *Jericho*, againſt the expreſs Command of God, and of the Diſcovery and Puniſhment of the ſaid Perſon.

After the Leſſon.

My Brethren,

THIS Hiſtory furniſhes us with ſeveral good Reflections: *Firſt*, We ſee from it, the Behaviour of *Achan*, who took of the accurſed Thing; to what Sin the Love of Riches drives Men, and that nothing is ſacred to ſuch who are ſtrongly poſſeſſed with this Paſſion. *Secondly*, We may obſerve here, that the Sin of one Man alone, may draw down the Curſe of God upon the Publick; and that Unrighteouſneſs and medling with forbidden Things, may deprive a whole Nation of the Protection of God. *Thirdly*, The admirable Manner of diſcovering *Achan*, by caſting of Lots, proves clearly that God knows all Things, and that Sins committed in Secret, cannot eſcape either his Knowledge or Revenge. *Fourthly*, That Puniſhment of *Achan* ſhews, that ill-gotten Riches are never profitable, and that the Curſe of God follows unrighteous and ſacrilegious Perſons, as well as thoſe who are the Authors of Scandals and publick Misfortunes. *Laſtly*, This Puniſhment was an Example that God thought fit to make, to oblige the Children of *Iſrael* to fear Him, and to teach them, that if they did not reſpect his Laws, they would never proſper.

JUDGES, Chap. XVIII.

THE *Jews* of the Tribe of *Dan*, being ſo much ſtreightned in their Country, ſent out Spies to inform them of the Condition of the City of *Laiſh*, and took it, after having conſulted the Lord, by the Means of a *Levita*, whom they took along with them to be their Prieſt.

After

After the Leſſon.

My Brethren,

FOR the Underſtanding of this Chapter, and for benefiting by this Leſſon, we muſt make theſe Three Reflections. *Firſt*, That the Tribe of *Dan* did juſtly undertake the War againſt the City of *Laiſh*, becauſe God had given the Land of *Canaan*, of which this City was a Part, to the Children of *Iſrael*. *Secondly*, We may learn by the Example of thoſe of *Dan*, who, before they put their Deſign in Execution, conſulted the Lord by the Means of a *Levite*, and did alſo take the *Levite* along with them to be their Prieſt; that we ought not to ſet about any Thing without knowing the Will of the Lord; and that we ought to eſteem above every Thing, the Advantage of ſerving God publickly. *Thirdly*, We muſt obſerve from this Relation, that although God did not approve the Worſhip that was ſet up in *Micha*'s Houſe, becauſe it was a Mixture of Idolatry, yet He anſwered them by the Means of the *Levite*, to the End that the Knowledge of Himſelf might be preſerved amongſt the People of *Iſrael*.

---

2 SAMUEL, Chap. XI.

THIS is the Hiſtory of the Crime that *David* committed with *Bathſheba*.

After the Leſſon.

My Brethren,

WE have read to you the Relation of the great Sin that King *David* committed, by falling into Adultery, and cauſing *Uriah*, his faithful Servant, to be ſlain by a crying Injuſtice and black Treachery. The Time, and other Circumſtances of this Fall of *David*, and that which he did to conceal this Crime, ought to raiſe in us the following Reflections: *Firſt*, That we eaſily forget our ſelves when we are in Proſperity and at our Eaſe, as *David* then was. *Secondly*, That Looks may draw us into Uncleanneſs, and that this Paſſion ought to be reſiſted in its Beginning, and that we muſt avoid thoſe Objects that may excite it. *Thirdly*, That Uncleanneſs does commonly engage People in other Crimes; and that after they have fallen into this Sin, they commit others to conceal it, whereby they become more guilty. *Laſtly*, We ought to conſider, that when

David

David had fallen, he was no longer in a State of Salvation, and of Grace: and that if he had not raiſed himſelf by a ſerious and publick Repentance, he would have periſhed in his Sin. So that we ought not to abuſe this Example, but on the contrary, we are obliged to watch over our ſelves with the more Care; above all, becauſe ſince theſe Sins are much more enormous in Chriſtians than they were in *David*; and that it is more hard for them to get off, and to obtain Pardon for them.

---

1 KINGS, Chap. III.

KING *Solomon* marries the Daughter of *Pharaoh*, King of *Egypt*. God appears to him in a Dream, and bid him ask what he would of Him. *Solomon* having asked Wiſdom rather than Riches, God granted him both; whereby that Prince gave Proofs of his extraordinary Wiſdom, in the Judgment that he paſs'd upon the Diſpute that happened between the two Mothers about their Children.

After the Leſſon.

My Brethren,

YOU have heard, that *Solomon* having asked of God Wiſdom rather than Glory and Riches, God granted him an extraordinary Wiſdom; of which he gave Proofs in the Judgment that is here recorded; and beſides that, a Glory which exceeded that of the greateſt Kings. Whereupon we are to obſerve, that the Great Men of the World being appointed for the Good of the People, they ought above all Things to labour to obtain the Wiſdom of which they ſtand in need, and make their Glory to conſiſt not in Power and Riches, but in the Exerciſe of Juſtice and good Government. And we ought all of us to learn from hence, that the Gifts of the Spirit of God, are what we ought to ſeek after in the firſt place, and that he is ready to beſtow them on thoſe that ask them of Him; beſides which, He often grants them Temporal Bleſſings which they did not ask Him. This is what Jeſus Chriſt teaches us by theſe Words: *Seek ye firſt the Kingdom of God and his Righteouſneſs, and all other Things ſhall be added to you.* Now theſe hopeful Beginnings of the Reign of *Solomon*, ſhews us how happy this Prince would have been, if he had perſevered in Holineſs and in the Fear of the Lord.

2 CHRON. Chap. XXIV.

THIS is the Hiſtory of *Joaſh* the Seventh King of *Judah*, who continued to do his Duty during the Life of the High-Prieſt *Jehoiada* his Unkle, but afterwards he grew ſo wicked as to cauſe *Zechariah*, the Son of *Jehoiada*, to be murdered in the Temple, becauſe he reproached him of having forſaken God. But God puniſhed *Joaſh* by delivering him into the Hands of the *Syrians*. And after he had reigned Forty Years, he was ſlain, and *Amaziah* his Son ſucceeded him.

After the Leſſon.

My Brethren,

THAT ye may reap ſome Fruit of this Leſſon, conſider, *Firſt*, That King *Joaſh* feared God, and endeavoured to eſtabliſh his Service during the Life of *Jehoiada* the Prieſt; but after his Death, he was corrupted; and hearkning to Evil Councils, he became an Idolater, and made the Chief Men of *Judah* fall into the ſame Crime. This ſhews us how much it concerns Great Men to have wiſe and vertuous Perſons about them. The Death of good Men is uſually followed by a great many Misfortunes, and that Evil Councils are very pernicious to Princes and their People. *Secondly*, We ſee that God was ſo gracious as to warn *Joaſh*, but that King deſpiſed his Warnings; and not only ſo, but caus'd the Prophet *Zechariah* to be murdered in the Temple, for reproving him of his Crimes. There is an Example of that extream Impiety of *Joaſh*, and above all, a black Ingratitude; for *Zechariah* was his Couſin, and Son of *Johoiada* the Prieſt, to whom *Joaſh* owed both his Crown and his Life. By this one ſees, that Religious Perſons may fall into the greateſt Crimes when they neglect themſelves, and that thoſe who have begun well, do ſometimes end very ill. *Thirdly*, This Hiſtory does inform us, that *Joaſh* had the Lot of wicked Kings; that God delivered him into the Hands of his Enemies; that he was ſlain in his Bed, and buried with Ignominy. From whence we may infer, that thoſe who provoke God to Wrath by their Sins, do early or late experience the Severity of his Judgments.

A SPECIMEN *of ſome* ARGUMENTS *and* EXHORTATIONS *on the* NEW TESTAMENT.

The Goſpel according to St. MARK, Chap. IV. Ver. 1,----25.

JESUS CHRIST propoſes to his Diſciples, and to the People, the Parable of the Seed, and he explains it privately to his Diſciples.

After the Reading of the Chapter.

My Brethren,

THE Explanation that our Lord has given of this Parable, teaches us, that there are Four Sorts of People to whom his Word was delivered. *Firſt*, There are ſuch as are not at all affected therewith, which is repreſented by the Seed that falls upon the Way. *Secondly*, Thoſe that receive the Word only for a Time, but fall away under Temptations; *thoſe are the Seed that fall among Rocks. Thirdly*, Thoſe in whom the Word would bring forth Fruit if they were not taken up with Covetouſneſs, and with the Pleaſures and Cares of this Life; and *thoſe are the Seed that falls among Thorns.* The *laſt* Sort is thoſe whoſe Hearts are good and well diſpoſed, and in whom the Word brings forth Fruit, although unequally; and they are repreſented by the Seed *which is ſown in good Ground.* Acknowledge, Chriſtians, as your Saviour does there exhort you, how happy you are to hear theſe Things, and take Care after what manner you receive the Word of God. Avoid the Hardneſs of thoſe upon whom the Word makes no Impreſſion, and the Inconſtancy and Temptations which are the Cauſe, that after having been affected with it, People do not perſevere in it: Avoid alſo the Deſires and the Cares of this Life, which ſtifle the Word, and be of the Number of thoſe good Hearers which bear Fruit with Perſeverance. The Lord give you Grace to do the ſame.

The Gospel according to St LUKE, Chap. III.

ST. *Luke* relates Three Things. *First*, The Preaching of *John* the Baptist. *Secondly*, His Imprisonment. And *Thirdly*, The Baptism of our Lord.

After the Lesson.

SEE here, *My Brethren*, what the Preaching of *John* the Baptist ought to inform you: That Amendment and Purity of Life, is the chiefest Disposition you must have to enter into the Kingdom of Heaven. That it is of no Advantage to Hypocrites to be Baptized, and to be externally in God's Covenant: That Jesus Christ will come and cleanse his Church, and will send the Wicked into everlasting Fire. That which *John* the Baptist said to the People, to the *Publicans*, and to the Soldiers, teaches us to be charitable, meek, righteous, to wrong no Body, and that every Body should serve God, and discharge those Duties to which his State and Calling obliges him. The History of our Lord's Baptism engages us to consider him as the Son of God, to obey him, and to reverence that Baptism by which we are devoted to Him.

The Gospel according to St. LUKE, Chap. IX. 46---62.

JESUS CHRIST teaches Humility to his Disciples, who were disputing among themselves who should be the Greatest: He blames the indiscreet Zeal of St. *James* and St. *John*, who would have had Fire come down from Heaven upon the *Samaritans*, and gives an Answer to Three Persons that desire to follow him.

After the Lesson.

REmember well, *My Brethren*, those Lessons of Humility that Jesus Christ gave to his Disciples; and learn from thence, that Pride is unbecoming Christians; and that if you would enter into the Kingdom of Heaven, you must become as Children in Meekness and Humility. What Jesus Christ said to his Apostles, who would have had Fire come down from Heaven upon the *Samaritans*, warns

you

you never to ſuffer your ſelves to be ſurprized by a falſe and blind Zeal, but to be always endued, as Jeſus Chriſt was, with a Spirit of Forbearance and Meekneſs towards all the World, even towards thoſe that are in Error and reject the Truth. The Anſwers that Jeſus Chriſt gave to the Three Perſons that would have follow'd Him, furniſhes you with theſe important Inſtructions: That our Lord does not promiſe worldly Advantages to his Diſciples: That we muſt renounce all Things for his Sake: And that when we are once ingaged in his Service, we muſt follow his Call, and not look back again upon the World which we have promiſed to renounce.

St. LUKE, Chap. XV.

THE *Phariſees* being ſcandalized becauſe Jeſus Chriſt did eat with Sinners, He propoſes to them Three Similitudes: That of the Strayed Sheep: That of the Loſt Groat: And that of the Prodigal Son.

After the Leſſon.

My Brethren,

THE Three Compariſons that we have been reading, do all tend to ſet before our Eyes the great Mercy of God towards Sinners, and the continual Care he takes to invite them to Repentance, and how much their Converſion rejoices the holy Angels. But above all, we ought to meditate upon the Parable of the prodigal Son, by which Jeſus Chriſt repreſented the Converſion of great Sinners, and of the *Gentiles*, and the Sentiments of the *Phariſees* and of the *Jews*, who would not allow that Sinners ſhould be equall'd to them. We ſee in this admirable Parable, the Wandrings of Sinners, the Goodneſs wherewith God chaſtiſes them, the Pardon He grants them, and the Joy that their Converſion ought to raiſe in all thoſe that love God. Theſe are excellent Inſtructions, upon which every one of us ought to make the moſt ſerious Reflections.

St. LUKE, Chap. XVI.

OUR Lord ſhews by the Parable of the unjuſt Steward, the Uſe that one ought to make of worldly Goods: He ſhews that the Love of Riches is very dangerous; and He propoſes the Parable of the Rich Man.

After

After the Leſſon.

My Brethren,

THIS whole Chapter teaches us the Uſe we ought to make of Riches. The Parable of the unjuſt Steward ſhews us, that we are to employ our worldly Riches, to aſſiſt thoſe that are in Want. Jeſus Chriſt tells us afterwards, that the Love of Riches is very dangerous, and that Covetouſneſs renders Men uncapable of ſerving God; which he proves by the Example of the *Phariſees*, who were covetous. He lets us ſee by the Parable of the Rich Man, what happens to thoſe that uſe their Riches to gratifie their Senſuality and Gaudineſs, inſtead of aſſiſting Perſons that are in Miſery, and into what Condemnation they precipitate themſelves: We may ſee, beſides this, in the ſame Parable, the different State of good and bad Men, both in this World and after their Death; we find that both the State of the one and of the other, will be everlaſting and unchangeable; that God gives us, during this Life, ſufficient Means to avoid Perdition; and that if we do not make uſe of the Warnings of his Word, we ſhall remain without Excuſe. May God engrave all theſe Divine Leſſons in our Hearts.

The Goſpel according to St. JOHN, Chap. IV.

ST. *John* relates the Diſcourſe between Jeſus Chriſt and a *Samaritan* Woman, and the Converſion of the ſaid Woman and ſeveral other *Samaritans*. For the Underſtanding this Chapter, you muſt know that the *Samaritans* made Profeſſion of worſhipping the True God, but they did not worſhip Him at *Jeruſalem* as the *Jews* did, nor after the Manner as God had commanded them, which was the Cauſe of the Enmity between them and the *Jews*.

After the Leſſon.

My Brethren,

YOU muſt obſerve in this Hiſtory: *Firſt*, The Goodneſs and Wiſdom of our Lord, who meeting with a *Samaritan* Woman near a Well, made uſe of that Opportunity to inſtruct her, by telling her of the Grace of God, under the Type of Water. *Secondly*, You may learn by the Diſcourſe which Jeſus Chriſt held with that Woman, that the Grace of God is the moſt excellent Thing, and that we ought to deſire it with the greateſt Concern: That this

Grace

Grace is not tied down to one People, nor to one particular Place, but that all Men may ſhare in it; and that the Worſhip which God chiefly expects, is the Worſhip of the Heart, and that He will be ſerved in Spirit and Truth. *Thirdly*, The Example of this *Samaritan* Woman, who believed in Jeſus Chriſt, and brought the Inhabitants of her Town to the Knowledge of Him, ought to engage us to receive the Goſpel with Readineſs and with Faith, when it is preach'd to us, and to bring our Neighbours to Faith and Repentance both by our Inſtructions and good Example.

ROMANS, Chap. VI.

THE Deſign of St. *Paul* in this Chapter, is to ſhew that the Doctrine of Grace, and of Juſtification by Faith, which he taught in the preceding Chapters, doth not authorize Chriſtians to live in Sin, but on the contrary, it draws them powerfully from it, and obliges them to live in Righteouſneſs and in Holineſs.

After the Leſſon.

WE exhort you Chriſtians, to conſider well of the Doctrine which St. *Paul* here teaches us; which is, that we ought not to believe, that becauſe we live under Grace, and have been redeemed by Jeſus Chriſt, we are allowed to dwell in Sin. On the contrary, the Grace of God obliges us in the ſtricteſt manner to renounce it; and that Chriſtians, who have been baptized into Jeſus Chriſt, ought to be dead to Sin, and to live a ſpiritual and heavenly Life; that Sin ought not to reign in our Bodies, that we ſhould obey it in the Luſts thereof; and that having been redeemed by Jeſus Chriſt, and delivered from the Slavery of Sin, we are become the Servants of Righteouſneſs and of God; and that we ought to bring forth Fruit in Sanctification, without which, we ſhall have no Communion with Jeſus Chriſt, but we ſhall abide in Condemnation and in Death.

---

1. CORINTHIANS, Chap. III.

ST. *Paul* treats of Four Things in this Chapter. *Firſt*, He tells the *Corinthians*, that he propoſed nothing to them but the plaineſt Principles of Chriſtianity. *Secondly*, To put a Stop to the Diviſions that

that were among them, upon the Account of the Miniſters of the Goſpel; he ſhews that Miniſters are only Inſtruments in the Hand of God. *Thirdly*, He adds, that the Teachers ought to take care not to mingle with the fundamental Doctrines of Religion, ſuch as are unprofitable or uncertain, which he compares to Wood and Stubble. *Fourthly*, He ſays, that Miniſters being only appointed for Edification, Chriſtians ought not to boaſt but in God alone, and not in the Miniſters who preached the Goſpel to them.

After the Leſſon.

My Brethren,

THE Four Parts of this Chapter afford us Four Inſtructions: The *Firſt*, That the Miniſters of Jeſus Chriſt ought to ſet forth the Chriſtian Doctrine, and to adapt their Inſtructions to the Capacity of thoſe with whom they have to do. *Secondly*, What St. *Paul* ſays, *That he had planted, that Apollos had watered, but that God gave the Encreaſe*; teaches us, that the Miniſtry of Paſtors is very neceſſary, but that the Efficacy of their Preaching is to be attributed to God alone. The *Third* Inſtruction is, that they who preach the Goſpel, ſhould not mix with the eſſential Doctrines of Religion others that are uncertain or of little uſe, for fear their Labour ſhould be loſt. The *Fourth*, That the Church being the Temple of God, we ſhould avoid all that may occaſion Trouble therein; that Miniſters are appointed in the Church for the Edification of the Faithful, and that the Miniſters, as well as the other Chriſtians, ought to aim at the Glory of God in all Things.

---

2 PET. Chap. III.

THE Apoſtle warns, that there would be in the Church prophane Perſons, who would doubt of the Laſt Coming of Jeſus Chriſt. He refutes them, by ſaying, That as the World was formerly deſtroyed by the Waters of the Flood, it ſhould be one Day deſtroyed by Fire; and if the End of the World was ſlow in coming, it was becauſe God gave Men Time to repent. After that he ſhews, that the Expectation of the End of all Things, and the Hopes of being received in the World to come, obliges us to live in great Holineſs.

After

After the Leſſon.

THIS Chapter contains moſt wholſome Inſtructions: The *Firſt* of which is, That ſince it hath been foretold that there would be in the laſt Times Scoffers, who would deny the Truths of Religion, we ought not to wonder if there are ſuch in our Days; and that we ought to avoid theſe Scoffers and prophane Perſons, as the moſt dangerous and worſt of Men. The *Second* Inſtruction is, That this World muſt have an End, and that the Flood was an undoubted Proof thereof, which is an Event that is very certain and univerſally acknowledged ſo to be. The *Third*, That the Reaſon why God delays the End of the World, and the Day of Judgment, is, becauſe out of his great Goodneſs, He waits for the Repentance of Man; and this ſhould induce us to take Advantage of the Forbearance and Patience of the Lord. *Fourthly*, We ought to obſerve well the Deſcription that is here made of the End of the World; how this Univerſe, that was formerly deſtroyed by Water, ſhall be conſumed by Fire; and what will be the Majeſty and the Terror of the laſt Appearance of the Son of God. *Fifthly*, Since we know that this World is to be deſtroyed, and that afterwards there will be New Heavens and a New Earth, wherein dwelleth Righteouſneſs, we cannot ſufficiently labour to lead a holy Life, and to do Works of Piety, to the end that that Day which will come upon us ſuddenly, may not ſurprize us, and that the Lord may find us ſpotleſs and without Reproach. Imprint upon your Hearts, *My Brethren*, theſe Divine Inſtructions, and being warned, take Care that ye be not lead away by Sinners, but grow in Grace and in the Knowledge of the Lord Jeſus Chriſt, to whom be Glory now and for evermore. *Amen.*

HEBREWS, Chap. VII.

THE Apoſtle ſhews the Excellency of the Prieſthood of Jeſus Chriſt, by ſhewing that He was a Prieſt according to the Order of *Melchiſedec*. He obſerves for that purpoſe, that *Melchiſedec* was a Prieſt after another manner than the Prieſts under the Law, becauſe he was a King, and becauſe he was above *Abraham* and *Levi*, from whom the *Jewiſh* Prieſts deſcended, and becauſe the Scripture doth not relate his Genealogy, nor ſhew that he had any Predeceſſors, or Succeſſors: And laſtly, becauſe God had promiſed with an Oath, that the Prieſthood of the *Meſſiah* ſhould endure for ever. From whence it follows, that Jeſus Chriſt being a

Prieſt, as *Melchiſedec*, He was not like the Jewiſh Prieſts; that his Sacrifice was to be but one, that He is the only High-Prieſt, that He is a King as well as *Melchiſedec*, and conſequently, that the *Levitical* Prieſthood was to be aboliſhed. *Finally*, St. *Paul* ſhews, that Jeſus Chriſt, by his perfect Holineſs, was above all the ancient Prieſts.

After the Leſſon.

My Brethren,

THE chief Reflection that we ought to make here is, to acknowledge and admire the Infinite Wiſdom of God, who had ſo well declared in the ancient Oracles, what ſort of Perſon the *Meſſiah* was to be; we may alſo obſerve the Evidence and the Strength with which the Apoſtle proves by the Law it ſelf, and by the Old Teſtament, that the *Moſaical* Service and Prieſthood was to be aboliſhed. This ought powerfully to convince us of the Truth of the Goſpel, and ſtir us up to ſearch into, and meditate upon the Writings and Oracles of the ancient Prophets, wherein we find ſo good Proofs of the Divinity of the Chriſtian Doctrine: And ſince this whole Chapter tends to inſtruct us of the Excellency and of the Perfections of the Sacrifice of our Lord, we ought to have Recourſe, with Faith and Obedience, to Jeſus our High Prieſt, who being perfectly Holy, and lifted up above all the Heavens, can ſave to the uttermoſt all thoſe that draw nigh to God by Him, who always lives to intercede for them.

Chriſtmas-Eve: *In the Evening.*

The Firſt Leſſon, ISAIAH, Chap. LXII.

GOD promiſes to redeem his Church, and to put it into a glorious Condition. The Prophet declares the Coming of the Saviour of the World, and he exhorts Men to prepare themſelves for the receiving of Him.

After the Leſſon.

My Brethren,

THE Truth of the Promiſes made by God in this Chapter, to deliver his Church, and to put it into a glorious Condition here upon Earth, has appeared not only in the Return from the Captivity of *Babylon*, but chiefly in the Coming of Jeſus Chriſt. When we hear theſe great Promiſes, we ought to bleſs God that we live in the happy Times

Times in which they have been fulfilled, and to anſwer the Happineſs that we have of being his Spouſe, his People, and the Place of his Reſidence. This is what the Feſtival of the Birth of Jeſus Chriſt (which is to be celebrated to Morrow) obliges us to, and to what the Prophet exhorts us by theſe Words: *Prepare the Way, make ſtraight his Paths, for behold the Saviour comes, his Reward is with him, and his Work before Him.*

The Second Leſſon.

St. MATTHEW, Chap. I.

THE Evangeliſt deduces the Genealogy of Jeſus Chriſt from *Abraham* to *Joſeph*, the Spouſe of the Virgin *Mary*, and relates briefly the Hiſtory of the Conception and Birth of our Lord.

After the Leſſon.

My Brethren,

SINCE this Chapter teaches us, that our Lord is deſcended from our Patriarch *Abraham*, and from King *David*, and that He is born of a Virgin, by the Power of the Holy Ghoſt, as was foretold of him; let us acknowledge that Jeſus Chriſt is the *Meſſiah* that was to come into the World; and let us bleſs God for having ſent us, in the Fulneſs of Time, his Only Son to be our Redeemer, *who was made of the Seed of David according to the Fleſh, and who is God above all Things, bleſſed for evermore.* Amen.

Chriſtmas-Day: *The Firſt* Leſſon.

HEBREWS, Chap. I.

THE Apoſtle teaches us, that God made himſelf known to Man by the Means of Jeſus Chriſt, more plainly than He had done in former Times. He ſhews the Excellency of the Goſpel by the infinite Dignity of the Perſon of Jeſus Chriſt, and by ſhewing us

that He was raiſed to a Sovereign Power, that He is more excellent than the Angels, that He is the Son of God, and even that He is God over all bleſſed for ever.

After the Leſſon.

My Brethren,

THIS Chapter, which treats of the Infinite Dignity of the Perſon of Jeſus Chriſt, ſhews us how precious that Gift is that God made to us, when He gave us for a Redeemer Him that is his own Son, whom all the Angels worſhip, and whom He has made to ſit on his Right-Hand in the higheſt Places: This ought powerfully to ſtir us up to celebrate the immenſe Goodneſs of the Lord, and to pay to Jeſus Chriſt the moſt profound Homage and Adoration. By this alſo we ought to acknowledge the Excellency of the Covenant of Grace, and the Obligation we are under to obey the Goſpel, and to live after a manner anſwerable to the Glory of our Calling, and to the incomparable Advantages which God has granted us.

The Second Leſſon

St. LUKE, Chap. II. Ver. 1, *to the* 20th.

IN this Chapter we have the Hiſtory of the Birth of Jeſus Chriſt.

After the Leſſon.

My Brethren,

WE have read to you the Hiſtory of the Nativity of Jeſus Chriſt, the Remembrance of which is celebrated on this Day by the whole Church. Let us adore the Wonders of that Providence which brought the bleſſed Virgin to *Bethlehem*, to the End that the *Meſſiah* might be born in that City, according to the Prophets. Let us join our Hymns to thoſe of the Angels that declared the Birth of Jeſus Chriſt to the Shepherds. Let us rejoice with the Angels, that by this bleſſed Nativity Peace has been given to the Earth, and that the Glory of God and his good Will towards Men, has been manifeſted. Let us alſo learn, by the Example of the Shepherds that went to *Bethlehem*, to pay their Homage to the Lord Jeſus, to adore Him with all the Reverence, and all the Zeal we are capable of, now that He is in Heaven, and continually to render to Him that Honour and Obedience which we owe Him.

The Day after CHRISTMAS.

The First Leſſon.

ISAIAH, Chap. IX. Ver. 1, *to the* 6th.

ISAIAH foretels that the People, who had been till then in Darkneſs, ſhould be enlightned by the Preaching of the Goſpel: He alſo ſpeaks of the Birth of Jeſus Chriſt, of his Glory, of his Divinity, and of the Eſtabliſhment of his Kingdom.

After the Leſſon.

THAT which we have now read, *My Brethren*, engages us to praiſe God for his having enlightned us with the Light of the Goſpel when we were in the Darkneſs of Sin and of Death, and for cauſing his Son to be born, whom He has given us for our Saviour and King. Let us return Him our humble and continual Thanks for the ſame: Let us celebrate his Mercy, and ſay at all Times, but particularly now with Hearts full of Zeal and Gratitude, what *Iſaiah* ſaid formerly in foretelling the Happineſs that was reſerved for us: *The People that walked in Darkneſs, have ſeen a great Light: They that dwell in the Land of the Shadow of Death, upon them hath the Light ſhined. For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulders: And his Name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.*

The Second Leſſon.

St. LUKE, Chap. II. Ver. 21*ſt*, *to the* 39*th*.

ST. *LUKE* relates the Circumciſion of our Lord, the preſenting Him to the Temple, and the Thankſgiving which the holy old Man *Simeon*, and the Propheteſs *Anna*, returned to God.

After

After the Leſſon.

My Brethren,

THE Joy that *Simeon* and the Propheteſs *Anna* ſhewed, and the Thanks they gave to God for the Birth of Jeſus Chriſt, ought to ſtir us up to praiſe the Lord, and to rejoice for that our Saviour was born to be the Light and the Salvation of all People. But we muſt alſo learn from what *Simeon* ſaid to the Bleſſed Virgin, That if the Coming of Jeſus Chriſt is ſaving to thoſe that receive Him with Faith, it is an Occaſion of Scandal and Deſtruction to the Unfaithful, and to thoſe that obey not the Goſpel.

NEW-YEAR's-DAY in the Evening.

The Firſt Leſſon.

1 THESSALONIANS, Chap. V. Ver. 1, *to* 11.

ST *PAUL* ſpeaks of the Coming of Jeſus Chriſt: He ſays, He will ſurprize the World; and he adviſes the Faithful to prepare themſelves for it by Sobriety and Watchfulneſs.

After the Leſſon.

WE propoſe to you, this Day, *My Brethren*, that which St. *Paul* teaches us in this Place concerning the laſt Day, to the end that you may ſeriouſly reflect upon the ſame this firſt Day of the Year. You have heard how the Lord will come in a ſudden and unexpected Manner; that the wicked will be ſurprized when they leaſt expect it; that that Day will be a Day of Anguiſh and Terror for thoſe that walk in Darkneſs, and that give themſelves up to the Works of the Fleſh; whereas there will be nothing but what is comfortable for the Faithful. Being then warned of theſe Things, and knowing how uncertain the Day of our Death is, and how dangerous it is to be ſurprized by it, let us walk in the Light; let us be ſober and vigilant; let us be cloathed with Faith, Hope, and Charity; let us edifie and exhort one another; let us always be prepared for the Coming of our Lord, and for the Attainment of Salvation; let us employ therein, both the preſent Year and the whole Courſe of our Life, to the end that we may paſs and finiſh it happily, *and whether we wake, and whether we ſleep, we may live to our Lord Jeſus Chriſt.* Amen.

The

The Second Leſſon.

St. MATTHEW, Chap. XXV. Ver. 1. *to the* 30.

WHAT we are going to read, contains the Parable of the Ten Virgins, and that of the Talents.

After the Leſſon.

My Brethren,

THE Parable of the Virgins is an admirable Picture, in which we ſee on one hand, what will be the Joy and Truſt of the Righteous, who ſhall be prepared for the Coming of their Saviour at the laſt Day; and on the other hand, what will be the Deſpair of the Wicked, and the Unprofitableneſs of the Attempts they ſhall make to be received into Heaven. The Parable of the Talents, warns us that God will call every one of us to an Account for the Uſe we have made of his Grace; that He will glorioufly reward thoſe that have uſed it as they ought; and that He will puniſh moſt rigorouſly thoſe that have abuſed it. Let us always ſet theſe Divine Leſſons before our Eyes. Let us remember, that we do not know when we ſhall be called to appear before Jeſus Chriſt, and to give up our Accounts; let us be like the wiſe Virgins, who had provided Oil for their Lamps, and like thoſe wiſe Servants that improve, for the Honour of their Maſter, the Talents they had received, to the end, that when He ſhall come, he may ſay to us, *Well done good and faithful Servant, enter thou into the Joy of thy Lord.*

LESSONS for EASTER TIME.

Monday Morning *for the Firſt Week.*

The Firſt Leſſon, EXODUS, Chap. XII. Ver. 1,---28.

WHAT we are about to read, contains the Inſtitution of the Paſſover among the *Jews.*

After the Leſſon.

My Brethren,

THE Hiſtory of the Inſtitution of the Paſſover, may be conſidered in Two Ways. *Firſt,* In relation to the *Jews,* whom God had ordered to ſacrifice and eat a Lamb, and to ſprinkle their Houſes with

with the Blood of that Lamb, to the end that they might acknowledge thereby that it was God who delivered them from *Egypt*. *Secondly*, We muſt conſider the Paſſover and Figure of Jeſus Chriſt our Lord, who is our real Paſſover, the true Lamb of God that was ſacrificed for us, and whoſe Blood has delivered us from the Wrath of God. And ſince it happen'd as at this Time that our bleſſed Redeemer ſuffered Death to releaſe us, let us diſpoſe our ſelves to celebrate with Faith and Gratefulneſs, in the Feſtivals of *Eaſter*, the Commemoration of the Infinite Mercy of God our Father, and of the Love of Jeſus Chriſt his Son, who by his Paſſion and Death hath procured us Life and Salvation: To whom be given Glory and Bleſſing for evermore. *Amen*.

Tueſday Evening *of the Firſt Week of* EASTER.

The Firſt Leſſon, EXODUS, Chap. XIII. Ver. 1,---16.

GOD repeals the Law for the Obſervation of the Paſſover, and He eſtabliſhes another Law; by which He obliges the *Jews* to conſecrate to Him the Firſt-Born. The Deſign of which Law was, to put them in Mind, that God had ſpared their Firſt-Born, when He had ſlain thoſe of the *Egyptians*.

After the Leſſon.

My Brethren,

THE Commandment that God gave to the People of *Iſrael*, to celebrate the Paſſover every Year, to the end that they may keep up the Memory of their Deliverance from *Egypt*, ought to put us in Mind of the Goodneſs of God towards us, and that we ſhould teſtifie our Gratitude to Him for it; particularly it ſhews us, that the Remembrance of the great Deliverance we have obtained by the Death of Jeſus Chriſt, ought never to ſlip out of our Minds, and that it ſhould always be celebrated in the Church by the Means of the Holy Supper, according to the Commands of our Redeemer. The Law which obliged the *Jews* to conſecrate their Firſt-Born to God, teaches us to render Homage to the Lord for all the Favours He has beſtowed upon us, by imploying them in his Service, and to Religious Purpoſes, and to devote to his Glory our ſelves and all that is deareſt to us.

FRIDAY Evening of the First Week in EASTER.

The First Lesson.

GENESIS, Chap. XXII. Ver. 1,---19.

WHAT we are about to read, contains the History of *Abraham*'s Sacrifice.

After the Lesson.

CONsider, Christians, this remarkable History with great Attention. You see therein the Truth of what St. *Paul* and St. *James* teaches, that *Abraham* shewed his Faith by his Works, when he offered his only Son; and consequently by that, we cannot be justified without Obedience and good Works. Imitate that noble Example which teaches you to love God above all Things, to offer to Him all that is dearest to you, to submit your selves to his Will, even in the hardest and most unpleasant Things, and to depend upon his Promises and upon his Providence. But above all, at this holy Time, the Marks that *Abraham* gave to God of his Love, in offering up his Son *Isaac*, ought to put you in Mind of the Infinite Love which God has shewn us in delivering up his only Son to the Death for us; and let it engage you to return Him your Thanks in the Participation of the Holy Supper, and in the whole Conduct of your Life.

The Second Lesson.

St. JOHN, Chap. XVII.

THIS contains the Prayer that Jesus Christ made before his Death, in which He prays, *First*, For himself. *Secondly*, For his Apostles. And, *Lastly*, For all those that believe in Him.

After the Lesson.

My Brethren,

IN this admirable Prayer that Jesus Christ made before He offered Himself as a Sacrifice upon the Cross, we ought chiefly to observe his great Zeal for the Glory of God his Father, and his great Love for the Apostles, and for all his true Disciples. We see here, with how much Warmth and Tenderness our Lord recommends his Elect to his Father; the Care that He takes of them, and the De-

ſire that He has to take them up to Heaven, and to make them Partakers of his Glory. Since Jeſus Chriſt does ſo tenderly love his Diſciples, and that He did not make that Prayer for the World, and for the Unbelievers, it ought ſtrongly to incline us to ſeparate our ſelves from the World, and to remain united to our Saviour by a ſincere Love and true Faith, to the end that we may be of the Number of thoſe for whom He formerly offered up that Prayer, and for whom He now intercedes in Heaven.

HOLY FRIDAY.

AFTER the Second Leſſon, *which is the Hiſtory of the Crucifixion, and of the Death of Jeſus Chriſt our Lord, taken out of the Four Evangeliſts.*

WE have read to you, *Chriſtians*, the Hiſtory of the Paſſion, and of the Death of our Lord Jeſus Chriſt, which happened as on this Day, and which you have now ſolemnly commemorated in the Sacrament of the Holy Supper; let the Remembrance of this Death be always before your Eyes; look upon it as the wonderful Means by which it has pleaſed God to ſave us, and as the cleareſt Mark that God has ever given us of his Love: Celebrate always this Infinite Mercy of the Heavenly Father, who hath deliver'd up his Son to the Death for your Redemption: Love heartily this charitable Saviour, who has loved you ſo well, and has ſuffered ſo much for you. Learn by his Example, to ſuffer and bear your Croſs with Patience: Let the Croſs and the Death of Jeſus Chriſt, ſerve alſo to crucifie in you the Fleſh and the Luſts thereof, and to deſtroy the Power of Sin therein, to the end that henceforwards you may no more live to your Selves, but to Him that is dead and raiſed up again for you. To whom be given Glory and Praiſe by Men and Angels, both now and for evermore. *Amen.*

ASCENSION-DAY.

AFTER the Second Leſſon *for this Day, on which is read the Hiſtory of the* Aſcenſion, *as it is related in the Goſpel, and in the Book of the Acts of the Apoſtles.*

CHriſtians, who have heard the Hiſtory of the Aſcenſion of Jeſus Chriſt, the Remembrance of which, you celebrate this Day, rejoice in the Triumph of your Saviour, adore Him in the Glory in which He is at the Right-Hand of his Father; remember that He

He is enter'd into Heaven, that He may there intercede for you, that He may prepare an everlasting Habitation, and raise your Hearts and Desires thither: Aspire continually to that glorious Mansion into which our Saviour is entred: Think of Things that are on High, and not of those that are upon Earth, to the end that when Jesus Christ shall return from Heaven at the last Day, you may be taken up thither to live and reign there with Him for ever.

The *Monday* Morning after *Trinity Sunday*.

The First Lesson.

HEBREWS, Chap. II.

ST. *Paul* exhorts Christians to obey the Gospel: He speaks of the Humiliation of the Son of God, and of the Glory to which He has been raised; and he shews that Jesus Christ was to suffer Death for the Expiation of our Sins, and for redeeming us from the Power of the Devil.

After the Lesson.

My Brethren,

THIS Chapter teaches you the Use that you ought to make of the Two Mysteries that you have commemorated during these Holidays; which are the Mission of the Holy Ghost, and the Death of our Lord Jesus Christ. St. *Paul* teaches us therein, that after the Gospel was preached by Jesus Christ, and by the holy Apostles, and confirmed by the Gift of the Holy Ghost, we shall be wholly inexcusable if we neglect so great Salvation, and if we disobey the Gospel. He informs us afterwards, that the Son of God took our Nature, to the end that He might make Expiation of our Sins as a High Priest, and die for all Men; which are powerful Motives for us to have Recourse to God by Jesus Christ, with a perfect Trust, and to fly from Sin, least we should fall again under the Power of the Devil and of Death, from which we have been delivered.

The Second Lesson.

St. MATTHEW, Chap. XXV. Ver. 14,----30.

THIS contains the History of the Talents.

After the Leſſon.

THE Meaning of this Parable, *My Brethren*, is, that God gives his Grace to Man in a different Meaſure; that ſome make a good Uſe of this Grace, and improve it to the Glory of their Maſter; but that others render it unprofitable; that God will call both one and the other to an Account; that He will reward thoſe that have made ſuch Uſe of his Gifts as they ought; and that He will puniſh thoſe that have made an ill Uſe of them. We propoſe this Parable to you now, that we may teach you to make a proper Uſe of the Spiritual Favours that God has beſtowed upon you, in receiving you to his Table, and that you may now carry them away with you, to the Advancement of his Glory, and your own Salvation, by perſevering in Holineſs and in good Works; to the end that when He ſhall come, He may ſay to you, *Well done good and faithful Servant, enter thou into the Joy of thy Lord.*

The EVE of a FAST.

The Firſt Leſſon.

ISAIAH, Chap. LVIII.

GOD commands the Prophet to rebuke ſharply the Sins of the *Jews*, and particularly the Hypocriſie with which they performed their Faſts. He ſhews them the Way of true Faſting, and He promiſes to hear and to bleſs thoſe that ſhall call upon Him with Sincerity, and ſhall turn to Him.

After the Leſſon.

My Brethren,

THIS Chapter ſhews us what kind of Faſting God rejects, and what are thoſe which He approves. God declares moſt expreſly, that He hath no Regard to the Faſts of Hypocrites, no more than to the Devotion of thoſe who only humble themſelves for one Day; but that the true Way of Faſting, is to afflict our Souls, to reform our Lives, to practiſe Charity, to do Juſtice, to renounce our own Will, and to ſerve God with Faithfulneſs, Love and Reſpect. Laſtly, God promiſes in this Chapter, to hearken to thoſe that will faſt after ſuch a Manner, to deliver them, and to heap up his Favours upon

on them. We exhort you, *My Brethren*, to consider well these Things, since that you are to humble your selves extraordinarily to Morrow before the Lord, and to the End that your Fast may be acceptable to Him.

The Second Lesson.

St. MATTHEW, Chap. VI. Ver. 1,----18.

OUR Lord teaches his Disciples how they should give Alms, how to pray, and how to fast; and above all, to avoid Hypocrisie in the Exercises of Religion.

After the Lesson.

THE Saviour of the World teaches us, *My Brethren*, to avoid Vain-Glory and Hypocrisie in all the Acts of Religion, and particularly in Prayer and Fasting. So if you desire that the Fast which you are near to celebrate, should be acceptable to the Lord, and that your Prayers should be effectual, discharge this solemn Devotion with Sincerity, with Humility, and as in the Presence of God, who sees what passes in your Hearts; to the End that God seeing in you such Dispositions, may hear your Prayers, and that your Fasting may obtain, by his Mercy, the Pardon of your Sins, and all the other Favours you shall ask of Him.

The END.

PRAYERS

That are to be read in the

Church of *GENEVA*

ON

Monday Evening, Tuesday Morning, *and* Friday Evening.

The Prayers *for* Monday Evening.

LET our Help be in the Name of God, who has made Heaven and Earth. *Amen.*

Brethren,

The Exhortation to the People.

WE are here assembled to admire the Greatness of God, to celebrate his Benefits, to hear his Word, and to ask of Him all those Favours of which we stand in need; let us be attentive to this holy Work, let us bring with us all the Respect and Devotion that it deserves; and to the End that our Service may be acceptable to God, let us begin it by an humble Confession of our Sins, having our Hearts penetrated with a sincere Repentance, and saying:

LORD

LORD God, who haſt made the World, and who governeſt it by thy Providence; who art the abſolute Maſter of Men, and who wilt be one Day their Judge: We have ſinned, we have committed Iniquity, we have done that which is diſpleaſing in thy Sight. But O God, we repent ſincerely of our Faults, we are covered with Shame at the Remembrance of them, and we make a ſerious Reſolution to amend our ſelves. Vouchſafe then to have Pity on us, O bountiful God, and Father of Mercies, for the Love of Jeſus Chriſt thine only Son our Lord: And in pardoning our paſt Sins, give us Grace to fall no more into them, but to follow thy Will during all the reſt of our Lives. *The Confeſſion of Sins.*

O GOD, whoſe Name is Magnificent, and whoſe Glory infinitely ſurpaſſes all our Thoughts and Expreſſions, we proſtrate our ſelves at the Feet of thy Throne, to pay our Homage and Adoration to thy Infinite Majeſty. We acknowledge Thee, O God, for the Author and Maſter of all Things, for the Living and True God, for the Only God that there is in the World. Thou art the firſt and the laſt. Thy Arm is mighty, thy Hand is ſtrong: Thy Right-hand is lifted up on high; Juſtice and Righteouſneſs are the Foundation of thy Throne, Mercy and Truth go before thy Face. The Heavens were made by thy Word, and all the Hoſt of Heaven by the Breath of thy Mouth. Thy Hand has founded the Earth, with all that is therein. Thy Providence governs all: All Things are naked before Thee; Thy Eyes behold, and thy Eye-lids ſearch out the Hearts of the Sons of Men. Thou doſt whatſoever pleaſeth Thee, both in the Heavens and upon the Earth, and nothing can withſtand thy Will. Who is like unto Thee, O our Great God? And what are all the Men of the World, even the Greateſt and the moſt to be feared among Men, but pitiful Creatures, miſerable Worms of the Earth, Vanity it ſelf, leſs than nothing before Thee? King of Glory, the Heavens and the Earth reſound with thy Praiſes. Thouſands and Thouſands of Angels ſerve Thee; Ten Thouſand Millions miniſter before Thee. The Saints whom Thou haſt glorified, praiſe Thee, and celebrate Thee by their Hymns. We join, O God, our Adorations to thoſe of theſe Heavenly Spirits: We celebrate Thee, we give Thee Glory, Thou who art ſate upon the Throne, by whom all Things ſubſiſts, and who liveſt for ever and ever. *The Adoration.*

LORD, whoſe Goodneſs is Infinite, and to whom we owe all the good Things we poſſeſs; we praiſe Thee, we bleſs Thee, we give Thee Thanks for all the Bleſſings both Temporal and Spiritual, which Thou haſt beſtowed upon us. Without Thee we ſhould be nothing, or what is much worſe, we ſhould be moſt miſerable: Thy Hand has drawn us out of nothing, and thy Providence does preſerve us: Thou nouriſheſt *The Thankſgiving.*

nouriſheſt us with thy Fruits; Thou watcheſt for us when we ſleep; Thou ſupporteſt us in our Weakneſſes; Thou healeſt us of our Sickneſſes; and Thou provideſt liberally for all our Wants. But we praiſe Thee above all, O God, for the ineſtimable Favours which Thou haſt imparted to us in thy Goſpel; for having given us thy Son to perform the Work of our Redemption; for having given us the Grace to know him, and to believe in Him; for having vouchſafed to adopt us for thy Children, and for having reſerved for us thy heavenly Inheritance: For all theſe Things we offer to Thee the Sacrifice of our Praiſes, and we pay Thee our Vows in thy Houſe, and before thy People.

The Conſecration of our ſelves to God.

SOVEREIGN LORD, on whom we depend, and who haſt all kinds of Right over us; who art our Creator, our Preſerver, our Redeemer, and our Father; we devote our ſelves intirely to Thee; we offer unto Thee our Bodies, and our Souls, all that is in us, and all that depends upon us, to be employed in thy Service: And as it is Thou who haſt given us Life, we deſire not to live but for thy Honour. Thy Fear ſhall be before our Eyes, thy Law ſhall be imprinted in our Souls, and we will have no greater Pleaſure than to perform thy Will. We have ſworn, and we will obſerve it, to keep the Commandments of thy Juſtice.

A Prayer for aſking Help of God.

BUT, O God, as we are weak, and that without Thee we can do nothing, vouchſafe to help us to perform theſe our Duties. Give us a new Spirit, and a new Heart; and put thy Spirit into us, to make us walk in thy Ways, and keep thy Commandments. And as Thou makeſt uſe of the Miniſtry of thy Word for that purpoſe, give us Grace to hear it with Attention when it ſhall be read to us, to underſtand well the Meaning of it, and then to put it into Practice: All which we beg of Thee in the Name of thy Son Jeſus Chriſt our Lord, to whom with Thee, Heavenly Father, and with the Holy Ghoſt, be Honour, Praiſe, and Glory, both now and for ever. *Amen.*

This Prayer *being read, the People ſing one or two Staves of a* Pſalm; *then a* Chapter *of the Holy Scripture is to be read, after which the Miniſter ſays that which follows:*

Brethren,

The Second Prayer.

LET us preſent our ſelves again before the Face of God, and let us continue to ask of Him all thoſe Favours of which we ſtand in need.

To be enabled to practiſe the Word.

O All-gracious God, who haſt given us thy Word for our Inſtruction, grant that the Things which we have now heard, may be ſo grafted in our Hearts, as never to be blotted out; and that they may

may produce the Fruits of a good and holy Life, for the Glory of thy great Name, and for the Advancement of our Salvation.

LORD God, who art the Author and Preſerver of Governments, the Father and the Defender of thy Faithful; we beſeech Thee to take this State and this Church under thy Protection. Remove from us, all the Dangers wherewith we may be threatned. Grant that Peace, Truth and Juſtice may always flouriſh among us, and ſuffer us not, through our Hardneſs of Heart and Ingratitude, to force Thee to remove from us the Candleſtick of thy Word. *For this State and Church.*

O GOD, who art the King of Kings, and Lord of Lords, we offer up unto Thee our moſt humble Prayers for the Lords and Magiſtrates whom Thou haſt appointed over us. Bleſs their Perſons, guide them in the Exerciſe of their Functions, and grant that thay may uſe their Authority to the Advancement of thy Glory, and to the Good of thy Church. *For the Magiſtrates.*

SOVEREIGN Paſtor of our Souls, we pray Thee for all the Paſtors whom thou haſt eſtabliſhed in thy Church, and above all, for thoſe whom Thou haſt given to us. Let them be enriched with the Gifts of thy Spirit: Let thy Light enlighten them: Let thy Word ſanctifie them: Let them be animated with Zeal for thy Glory, ſo that they may promote thy Kingdom by their Doctrine, and by their Example, and that in ſaving others, they may alſo ſave themſelves. *For the Miniſters.*

FATHER of Mercies, who has formed to thy ſelf a Church among Men, that may glorifie Thee upon Earth, and which Thou wiltſt glorifie everlaſtingly in thy Heaven: We recommend to Thy Bounty the whole Church, together with all the Faithful that are Members of it. Preſerve the Flocks that are in being: Gather together thoſe that are diſperſed: Comfort and ſtrengthen thoſe that are under Oppreſſion and Sufferings. Let all thoſe who make Profeſſion of thy Goſpel, advance more and more in the Knowledge of thy Truth: Let them ſerve Thee in Purity: Let them live after a holy Manner, and let Peace and Concord always reign among them; to the End that they with one Heart and one Mouth, may altogether glorifie Thee our God, who art the Father of our Lord Jeſus Chriſt. *For the whole Church.*

O GOD, who haſt commanded us to pray to Thee for all Men, and who wouldeſt not that any ſhould periſh, but that all ſhould repent; look down with an Eye of Compaſſion upon all the Nations of the Earth: Diſperſe the Ignorance of the Heathens: Take away the Veil which is upon the Heart of the *Jews*. Convert the *Mahometans*, and all other Infidels. And grant that thoſe among the Chriſtians that are engaged in Error, may return from their Wandrings, and may learn to ſerve Thee according to the Purity of thy Goſpel. *For all Mankind.*

For the Afflicted. O GOD of Comfort and Patience, have Pity on all Persons who are at this time in Affliction, in Poverty, in Sickness, or in any other Misery whatsoever. We pray Thee particularly for those sick Persons that are Members of this Church, and for all others that have desired to partake of our Prayers: Deliver them from their Sufferings, if Thou thinkest fit, both for thy Glory and for their Salvation. But above all, teach them to make a good Use thereof, by weaning themselves from the World, and turning themselves to Thee, to the end that after having suffered a little while according to thy Will, they may obtain the Effect of thy Promises, that blessed and eternal Life which Thou hast promised to Thy faithful People.

For Preservation in the Night. O Almighty God, who hast preserved us during this Day, watch over us the whole Night, and keep us from all those Accidents to which we are exposed in this World, to the end that the Rest which we shall enjoy, may put us into a Condition to glorifie Thee, and that we may one Day arrive to the Eternal Rest which Thou hast appointed for us.

The Conclusion. O All-wise, All-bountiful, and Almighty God, who knowest what is necessary for us better than we our selves, and who dost more for us than we desire or think, hear the Prayers of thy Servants, pardon the Defects of them, and supply what is wanting by thy Mercy, in granting all that Thou knowest to be necessary for us, both for the Body and the Soul, both for the present Life and that to come. This we beg of Thee in the Name of thy Son Jesus Christ our Lord, and we offer up to Thee that Prayer which He has taught us.

Our Father, *&c.*

After the Lord's-Prayer, *and the* Belief, *the People sing Two Staves of a* Psalm, *and then the Minister gives the Blessing.*

PRAYERS for TUESDAY MORNING.

The First Prayer. LET our Help be in the Name of God, who has made Heaven and Earth. *Amen.*

My

My Brethren,

WE are met here together to adore the Infinite Majeſty of God, and to ask of Him thoſe Favours of which we ſtand in need. Let us therefore lift up our Hearts on High, and ſay with a ſincere Devotion: *The Exhortation to the People.*

GREAT GOD, Thou ſeeſt us this Morning caſting our ſelves down before the Foot of thy Throne, to adore Thee and to bleſs Thee: Receive favourably our Homages, and hear the Prayers that we are now about to offer Thee.

IT is true, O Lord, that if Thou ſhouldeſt deal with us according to the Severity of thy Juſtice, we could not ſubſiſt in thy Preſence: For we have ſinned againſt Thee, and are not worthy to be called thy Children: We have left undone that which Thou commandeſt us, and we have often done that which Thou haſt forbidden us: We have offended Thee by our Thoughts, Words, and Actions: We have abuſed thy Favours, and we have not followed as we ought, thy Exhortations: So that far from deſerving the leaſt of thy Mercies, we deſerve nothing but Death and eternal Damnation. But, O our God, we return to Thee with a lively Sorrow for our Sins, and with a firm and ſincere Reſolution of forſaking them. Vouchſafe then to have Pity on us, moſt gracious God, Father of Mercy; and according to the Greatneſs of thy Compaſſion, blot out our Sins. Remember the Covenant that Thou haſt made with us by Jeſus Chriſt; and for the ſake of this thy beloved Son, be pacified towards us, and make us to partake of all thy Favours. *The Confeſſion of Sins.*

O GOD, we adore thy Greatneſs, and we acknowledge that we are nothing but Duſt and Aſhes in thy Preſence. Thou art the abſolute Maſter of the World: Thou haſt made it by thy Word, and doſt govern it by thy Providence. The Heavens are thy Throne, and the Earth is thy Footſtool. All the Nations before Thee are but as the Drop of the Bucket, or as the ſmall Duſt of the Ballance; and in the Light where Thou dwelleſt, Thouſands of Angels are about thy Throne, crying continually, Holy, Holy, Holy, is the Lord of Hoſts, all that is in the Heavens and upon the Earth, is his Glory. Who is like unto Thee, O our Great God, and where is the Spirit that can comprehend thy adorable Perfections? Thy Duration is Everlaſting: Before the Mountains were brought forth, before thou hadſt laid the Foundations of the Earth, even from Everlaſting to Everlaſting, Thou art the mighty God. Thy Power is Infinite: Thou haſt ſpoke, and all Things have had their Being: Thou haſt commanded, and they have appeared. Thy Knowledge has no Bounds: All Things are naked before Thee, even the remoteſt Things to come, *The Adoration.*

and the moſt ſecret Thoughts. Thy Wiſdom infinitely ſurpaſſes the Comprehenſion of our Minds. As high as the Heavens are above the Earth, ſo high are thy Thoughts above ours, and thy Ways above our Ways. Thou art perfectly Holy, and perfectly Juſt: Thy Eyes are too pure to behold Iniquity, and Thou wiltſt one Day reward every Man according to his Works. But above all, thy Goodneſs is without Bounds, thy Mercies are Infinite, and Thou art never weary of well-doing.

The Thankſgiving.

HEAVENLY Father, we praiſe Thee, we bleſs Thee from the Bottom of our Hearts, for all the Mercies, both Temporal and Spiritual, which Thou haſt beſtowed upon us. Thou art our Creator, our Preſerver, the Author and Spring of all our Happineſs. But we bleſs Thee, above all, for having honour'd us with the Knowledge of thy Goſpel; for having ſent thy Son to perform the Work of our Redemption; for the Pardon of our Sins; for thy preventing Graces, and for raiſing us to the Hope of thy Glory. Lord, what is Man, that Thou remembreſt Him, and the Son of Man that Thou viſiteſt Him? What ſhall we return unto Thee, O our God? All thy Benefits are upon us. We will take the Cup of Salvation, and bleſs thy Holy Name.

The Conſecration of our ſelves to God.

LORD, we devote our ſelves to Thee: We preſent to Thee our Bodies and our Souls, as a Living and Holy Sacrifice: And as we only live by thy Bounty, we deſire alſo that we may only live to pleaſe Thee: Thy Will ſhall be the Rule of our Behaviour, and thy Glory the End of it. And if we have been ſo unfortunate till now, as to offend Thee, we will labour with all our Might, to amend our Faults, to follow thy Commandments.

For the Help of God.

GIVE us, O God, thy Holy Spirit, which may ſtrengthen us in this good Deſign, and enable us to execute it. Create in us a clean Heart, and teach us to do thy Will; for Thou art our God. Let not thy Word which is going to be read, fall upon our Hearts as upon an unfruitful and barren Soil; but let us hear it with Attention, receive it with Faith, and conform our ſelves to it during the whole Courſe of our Lives. Hear us, O Father of Mercy; we call upon Thee in the Name of thy beloved Son Jeſus Chriſt our Lord; to whom with Thee, Heavenly Father, and the Holy Ghoſt, be Honour and Glory both now and for ever. *Amen.*

Here the People ſing Two Staves of a Pſalm, *then a* Chapter *is to be read out of the Holy Scripture; after which, the Miniſter adds what follows.*

Brethren,

Brethren,

LET us caſt our ſelves down again in the Preſence of God, continuing to bleſs Him, and to implore his Favours. *The* Second Prayer.

O GOD our Father, we bleſs Thee for all the Mercies which Thou haſt heaped upon us, and particularly for the Favour which Thou haſt now done us, in permitting us to hear thy Word; let it not, O God, return to Thee without Effect; but do Thou thy ſelf imprint it in our Hearts, and grant that it may there produce the Fruits of all kind of good Works. *To be enabled to practiſe the Word.*

SOVEREIGN Monarch of the World, we pray Thee to continue to pour out thy Bleſſings upon this State, and upon this Church. Maintain always therein Peace and Liberty both Temporal and Spiritual. *For this State and Church.*

BLESS our Lords and Magiſtrates: Bleſs the Miniſters of this Church: Bleſs us all, of what Age and Condition ſoever we be. Aſſiſt us in our Employments: Guide us in our Undertakings, and in our Occupations; and grant that they may be all directed to thy Glory, and to our Salvation. *For the Magiſtrates, the Paſtors, and all private Perſons.*

FATHER of Mercies, keep the Churches that are in Being: Raiſe up new ones, and caſt the Eyes of thy Compaſſion upon thoſe that ſuffer. Take Care of all the Faithful that are expoſed to the Hatred, and to the Perſecutions of the World, becauſe of their adhering to thy pure Service. Deliver them from their Evils; or inſpire them with the Patience neceſſary to ſupport them; and grant that we may ſee thy Church in a more peaceful Condition upon Earth. *For the Catholick Church.*

O GOD of Comfort, we recommend to thy Pity, all Perſons under Affliction; Widows, Orphans, the Poor, Priſoners, the Sick, and in particular, thoſe of this Church, and ſuch Strangers as have deſired to partake of our Prayers: Give them all Grace to profit by thy Chaſtiſements to their Sanctification: And if Thou takeſt them out of the World, vouchſafe to receive them into thy heavenly Kingdom. *For the Afflicted.*

WE offer up to Thee alſo, our Prayers for all the People that are without the Knowledge of thy Pure Goſpel. Diſpel their Ignorance, by the Light of thy Truth; and give them Grace to enter into the true Way of Happineſs which Thou haſt revealed in thy Word. *For the Infidels.*

For the Morning. O Almighty God, who haſt preſerved us the paſt Night, and brought us ſafely to the Light of this Day, continue to take Care of us both in the Courſe of this Day, and in all the reſt of our Lives. Keep us from all the Dangers to which we may be expoſed; above all, prevent us from offending Thee; to the end that having paſt our Days in thy Fear, we may arrive at the bleſſed Eternity which Thou haſt reſerved for us.

The Concluſion. O Lord, who haſt promiſed to be in the midſt of us, and to hear our Prayers, accept the Homage which we have now paid Thee, and grant us the Favours we have asked of Thee. 'Tis in the Name of thy well-beloved Son our Saviour, that we call upon Thee; and according to the Prayer which He himſelf has taught us.

Our Father, *&c.*

After the Lord's-Prayer *and the* Apoſtles-Creed, *the People ſing again One or Two Staves of a* Pſalm, *and then the Miniſter gives the Bleſſing.*

The PRAYERS *for* FRIDAY EVENING.

The Firſt Prayer. LET our Help be in the Name of God, who has made Heaven and Earth. *Amen.*

The Exhortation to the People, drawn from the 95th and 100th Pſalms

O Come let us fall down before the Lord our Maker; for He is our God, and we are his People. Let us enter into his Gates with Thankſgiving, and into his Courts with Praiſe: Let us celebrate and bleſs his Name.

The Adoration. O how good a Thing it is, how juſt and how comely to celebrate Thee, O Lord, and to ſing to thy Name, O our Sovereign! To ſhew forth thy Goodneſs every Morning, and thy Faithfulneſs every Night! O Lord our God, Thou art wonderfully Great, Thou art cloathed with Majeſty and Power: Thou dwelleſt in inacceſſible Light: Thou art the Powerful God, Strong, Great, and Terrible. Thou art Great in Council, and Mighty in Works: Thy Goodneſs reaches to the Heavens, and thy Faithfulneſs even unto the Clouds. Thy Righteouſneſs is as the high Mountains, thy Judgments as the Great Deep. O Lord, in how great Number are thy Works! Thou haſt made them all in Wiſdom. The Heavens declare thy Glory, and the Firmament makes known the Works of thy Hands. If we ſpeak to the Earth, it will teach us; if we ask the Beaſts of the Field, and even the Plants themſelves, all thoſe Things will acquaint us,

us, that they were made by thy Hands. We our ſelves, O Lord, we carry about us a Thouſand Marks of thy Power, and of thy Wiſdom, both in our Bodies and in our Souls; and we muſt be very blind and very inſenſible, if we do not acknowledge, that it is from Thee we hold our Being. Wherefore, O our God, Thou art worthy to receive the Glory; for Thou haſt made all Things, and by thy Will it is that they ſubſiſt. To Thee therefore be the Praiſe, the Honour, the Glory and the Strength, for ever and ever. *Amen.*

The Thankſgiving.

WE give Thee Thanks, O All-bountiful God, and merciful Father, for all the Good that Thou haſt done us from the Moment of our Birth, to this Hour. 'Tis Thou who haſt given us Life, who haſt made us after thine Image, who preſerveſt us, who protecteſt us, and who provideſt for all our Wants. 'Tis Thou that pardoneſt all our Iniquities, and healeſt all our Infirmities. 'Tis Thou that filleſt us with the good Things of the Earth, and who giveſt us Hopes of a happy Immortality in thy Heaven. Our Souls bleſs Thee, O God, and all that is within us, bleſs the Name of thy Holineſs. Our Souls bleſs Thee, and forget not any of thy Benefits. We will bleſs Thee every Day, we will not ceaſe praiſing and celebrating Thee all the Days of our Life.

The Confeſſion of our Unworthineſs, and of our Sins.

BUT, O God, how ſhall we dare to preſent our ſelves before Thee? And who are we that offer up our Adorations and Praiſes to Thee? Thou art higher than all the Heavens, and we creep in the Duſt. Thou doſt ſubſiſt from all Eternity, and we are but of Yeſterday. Thou art Holy, and we are guilty of an infinite Number of Diſorders. O God, regard not our Lowneſs, nor our Sins. Lord pardon, Lord ſhew Mercy to us, who acknowledge our Faults, and who ask Thee Pardon for them in the Name of thy Well-beloved Son Jeſus Chriſt our Lord.

The Conſecration of our ſelves to God.

WE conſecrate our ſelves to Thee, O our God; we preſent to Thee our Bodies and our Souls, as to Him who is the Maſter of them; and we will do nothing henceforth, nor think, nor ſay any Thing that is not conformable to thy Will.

For Asking Help of God.

LORD help us in this good Deſign; ſanctifie us by thy Truth, and compleat in us thy good Work; and ſince it is by thy Word, that Thou doſt produce theſe happy Effects; give us Grace when that Word ſhall be read, to hearken to it with Submiſſion, to receive it with Faith, and to conform our ſelves thereto all the Days of our Life. Hear us, O our God, who call upon Thee in the Name of thy Son Jeſus Chriſt our Lord: To whom with Thee, Heavenly Father, and with the Holy Ghoſt, be Honour, Praiſe and Glory, both now and for evermore. *Amen.*

Here

Here are ſung One or Two Staves of a Pſalm, *and a* Chapter *of the Holy Scripture read; after which, the Miniſter adds that which follows:*

My Brethren,

The Second Prayer. LET us again direct our Prayers to God, and let us beg of Him thoſe Temporal and Spiritual Favours of which we ſtand in need.

To remember and practiſe the Word. O GOD, who haſt been pleaſed that thy Word ſhould be put into Writing for our Inſtruction, Correction and Sanctification, give us Grace to remember the Inſtruction which we receive from it, and ſtrictly to obſerve all the Duties that are preſcribed to us therein.

For the State and Church. LORD GOD, that governeſt the World, and that takeſt Care of thoſe that call upon Thee, we implore thy Bleſſings upon this State and Church. Be always the Protector of them, pour upon them all thy Favours both Temporal and Spiritual; and remove all thoſe Scourges whereby Thou uſeſt to puniſh Mankind.

For the Magiſtrates. BLESS our Lords and Magiſtrates, and grant that they may employ their Authority to the Advancement of Piety, and to the Maintaining of Juſtice.

For the Miniſters. BLESS the Paſtors whom Thou haſt given us. Inſpire them with all thoſe Lights, all that Zeal, all that Strength of which they ſtand in need; and make their Miniſtry efficacious for the Converſion of Souls.

For all Private Perſons. BLESS us all in general, and each of us in particular. Bleſs our Perſons and Families. Bleſs both Great and Small, Old and Young, Rich and Poor. Aſſiſt us in our Employments. Provide for our different Wants. But above all, give us Grace to fear Thee, to love Thee, to ſerve Thee, and to ſubmit our ſelves to thy Will, in whatſoever Condition we may be.

For the whole Church, and for all Men. O GOD, Preſerver of all Men, but chiefly of the Faithful; we pray Thee for all People whom Thou haſt honoured with the Knowledge of Thee, and for thoſe who are ſtill deprived of it. Strenghten the Churches that are in Being, deliver thoſe that ſuffer, and raiſe up every where new ones; to the end that thy Way may be known over all the Earth, and thy Salvation among all the Nations.

For the Afflicted. O GOD, who art gracious and merciful, we recommend to thy Paternal Care, all Perſons that are in Affliction, whether it be in Body, in Mind, in Eſtate, or any other manner whatſoever. We pray Thee

Thee in particular for all the ſick Perſons that are Members of this Church, and for all others that deſire to partake of our Prayers. Be pleaſed, O our God, to comfort and ſuccour them: Grant that they may patiently bear their Trials, and that they may from thence take an Occaſion to amend their Faults; and finally, give them a happy Iſſue out of all Temptations.

O Almighty God, who haſt protected us during this Day, continue to take Care of us the approaching Night, and all the reſt of our Lives; to the end that having paſt our Days in thy Favour, we may peaceably wait for the End of them, which will be followed by the eternal Reſt which Thou haſt promiſed to thy faithful Servants. *For the Evening.*

ALMIGHTY God, who haſt given us Grace at this Time with one Accord to make our common Supplications unto Thee, and doſt promiſe, that when Two or Three are gathered together in thy Name, Thou wilt grant their Requeſts: Fulfil now, O Lord, the Deſires and Petitions of thy Servants, as may be moſt expedient for them; granting us in this World Knowledge of thy Truth, and in the World to come Life everlaſting. *Amen.* *A Prayer of St. Chryſoſtom.*

After the Lord's-Prayer, *and the* Apoſtles Creed, *the People ſing Two or Three Staves of a* Pſalm, *and then the Miniſter concludes with a Bleſſing.*

ARTICLES to be inſerted into the PRAYERS upon Solemn Occaſions. *

For Chriſtmas-Day, *and for the foregoing* and *following Days.*

LORD God, who by an Effect of thy adorable Wiſdom, and of thy infinite Mercy, haſt ſent thy Son into the World, haſt cloathed Him with frail Fleſh, and haſt expoſed Him to Death for the Redemption of Mankind; grant that we celebrating the Birth of our bleſſed Saviour, *as we do at this Time* [Or, *as we ſhall do in a few Days*;] [Or, *as we have done lately*,] may endeavour above all,

* Note: *That theſe* Articles *are to be inſerted into the Second* Prayer *of each Day, after the firſt* Article *which is for practiſing the Word.*

to anſwer the Deſign of his Coming, which was to deſtroy Sin in us, and to cauſe us to live in Righteouſneſs; that we may embrace with Faith the Doctrine of this our Divine Maſter; that we may practiſe his Precepts; that we may imitate his Example; that there may appear in us the ſame Sentiments of Humility, Charity, Meekneſs, Patience, which this Divine Saviour ſhewed when He humbled Himſelf, and made Himſelf obedient even to the Death of the Croſs: Finally, let it no longer be us that live, but Him that liveth in us, until the Time that Thou cauſeſt us to live and reign eternally with Him.

Before and after Eaſter.

HEavenly Father, who haſt not ſpared thy own Son, but haſt delivered Him up for us, to the ſhameful and painful Death of the Croſs, to the End that we believing in Him, may not periſh, but obtain eternal Life: Grant that in this Time in which we celebrate the Wonders of thy Love, we may anſwer thereto by a lively Faith, a ſincere Repentance, and an inviolable Adherence to thy Service; that we may ſolemnize the Chriſtian Paſſover, not with the old Leaven of Malice and Hypocriſie, but with the unleaven'd Bread of Sincerity and Truth; that in ſhewing forth the Death of the Lord, we our ſelves may die to Sin and to the World; that in publiſhing his Reſurrection, we may riſe from the Grave of our Sins, to live a new Life; till that after our Death, Thou draweſt alſo our Bodies out of the Duſt, to make them conformable to the glorious Body of our Saviour, and that Thou cauſe us to live and reign eternally in thy Glory.

Before and after the Aſcenſion.

GREAT God, who after the Humiliation and Sufferings of thy dear Son Jeſus Chriſt our Lord, haſt powerfully raiſed Him up, haſt given Him a Name above every Name, and haſt cauſed Him to ſit down on the Right-hand of thy Majeſty in the higheſt Places, grant that we conſidering the glorious Aſcenſion of our Divine Saviour, which happen'd as about this Time, may always pay Him that Honour and Obedience which is due to Him; that we may acknowledge Him for our King; that we may labour to promote his Kingdom; and that we may place all our Happineſs in his Communion; that being raiſed again with Him, we may think no longer upon the Things of the Earth, but that we may ſeek after the Things on High, where he ſits at thy Right-Hand; to the end that when He ſhall appear in the Great and Laſt Day, we may be of the Number of thoſe that ſhall appear with Him in Glory.

Before

Before and after Whitſuntide.

O God, that didſt formerly ſhed thy Holy Spirit upon thy Apoſtles, and upon all thy Church, and who didſt thereby give an illuſtrious Proof of the Truth of thy Goſpel, grant that that great Event, of which we celebrate the Remembrance at this Time, may make a lively Impreſſion upon us; that it may ſerve to ſtrengthen our Faith, to ſupport our Hope, and to confirm us in the Practice of all the Duties of Chriſtianity: Let not thy Spirit, O our God, thy Spirit of Light and Holineſs, thy Spirit of Joy and Comfort; let Him not forſake us for ever; let Him always dwell in our Hearts, and let us always follow his Motions through the whole Courſe of our Lives; let Him produce in us the Fruits that are agreeable to Him; Charity, Joy, Peace, Patience, Goodneſs, Faithfulneſs, Meekneſs, Temperance; to the end, that after having been the Temples of thy Spirit upon Earth, thou mayeſt receive us one Day into the Temple of thy Glory, where we ſhall praiſe and bleſs Thee for ever.

Before and after the September *Sacrament.*

AND ſince Thou calleſt us at this Time, to the Remembrance of the Sufferings and of the Death of thy dear Son Jeſus Chriſt our Lord, in the Sacrament of the Holy Supper; grant us the Grace, O our God, to be deeply affected with the Senſe of that his Death, to celebrate it by our Praiſes, and to put our ſelves into a Condition to receive the wholſome Fruits of it by a lively Faith, a ſincere Repentance, an ardent Love for Thee, and a true Charity for our Neighbours. So that the holy Symbols of the Body and Blood of our Saviour, may be truly in reſpect to us, the Seals of thy Grace, and the Earneſts of thy Promiſes, till we ſhall receive the full Accompliſhment of them in thy Heaven.

For New-Year's Day.

O GOD, who art always the ſame, and whoſe Years ſhall have no End, receive the Homages that we offer to Thee at the Beginning of this Year. We praiſe Thee, we bleſs Thee for all the Favours that Thou haſt beſtowed upon us during the Courſe of the laſt Year: And we beſeech Thee to continue them during the enſuing Year, and all the reſt of our Life: But above all, O our God, ſo teach us to number our Days, that we may apply our Hearts unto Wiſdom. Make us to know our End, the ſhort Duration, the Frail-

ty, the Uncertainty of our Lives; to the end that we may wean our Hearts therefrom, and that we may turn all our Thoughts towards a better Life. O God, fill us with thy Bounty every Morning: Pour out thy Joy in our Souls: Give thy Church more peaceful Days than thoſe ſhe has had till now: Above all, protect the Church of this Place, and all thoſe that are Members of it. Let thy Work appear upon thy Servants, and thy Glory upon their Children. Holy Father, keep us from all Evil. Bleſs our Going out and Coming in, our Employments and our Callings, and grant that by our applying our ſelves to Piety and good Works in this frail and mortal Life, we may be enabled one Day to partake of that bleſſed and immortal Life which Thou reſerveſt for us.

Before and after Faſting-Days.

O God, in whoſe Preſence we are about to humble our ſelves after an extraordinary manner in a few Days, [*Or, we did humble our ſelves Yeſterday*] by celebrating a ſolemn Day of Faſting, of Prayers, and of Thankſgivings, behold with a favourable Eye this Act of our Devotion, and inſpire us with all thoſe Thoughts and all thoſe Motions that are agreeable to it: That in confeſſing our Sins to Thee, we may be under a holy Confuſion for them; that we may deteſt them with all our Heart; and that we may truly and without Reſerve, renounce them all the reſt of our Lives. Thou diſplayeſt thy Judgments, O God; thy Rod ſtrikes, thy Scourge walks over the Face of the whole Earth: Let us not remain inſenſible at theſe Things; but let us appeaſe thy Anger, and let us ſtop thy Judgments by a ſerious Repentance. Lord, enter not into a Reckoning, nor into Judgment with us. Lord hear; Lord pardon; Lord ſhew Mercy, and Favour. Keep this Church in Peace, and reſtore it to ſo many other Churches that are in Deſolation. Let thy Compaſſions prevent us, and accompany us always; and let thy Face ſhine upon us for our Comfort and for our Salvation. Let not this Faſt, O our God, be like unto ſo many others, after which every one of us did return to his evil Way; but let the Effects of it be conſtant; and let nothing in the World be able to turn us from thy Service.

FINIS.

THE CONTENTS OF THE *NEUFCHATEL* LITURGY.

PRAYERS *for* Sunday *Morning*, Page 1.
——— Sunday *Evening*, p. 9.
——— Working-Days, *when there is a Sermon*, p. 12.
——— *After Sermon, upon different Occaſions*, p. 15.
The Form of the Morning Service *every Day of the Week, when there is no Sermon*, p. 28.
The Evening Service, *when there is no Sermon.* p. 33.
The Service for Wedneſday *and* Friday *Evening*, p. 37.
A Prayer for Faſt-Days *before Sermon*, p. 41.
——— *After Sermon*, p. 44.
An Hymn for Monday *Morning*, p. 47.
Another Hymn for Monday *Morning*, p. 48.
An Hymn for Monday *Evening*, ibid.
Another Hymn for Monday *Evening*, p. 49
An Hymn for Tueſday *Evening*, p. 50.
Another Hymn for Tueſday *Evening*, ibid
An Hymn for Wedneſday *Evening*, p. 51.
Another Hymn for Wedneſday *Evening*, ibid.
An Hymn for Thurſday *Morning*, p. 52.
Another Hymn for Thurſday *Morning*, p. 53.
An Hymn for Thurſday *Evening*, ibid.
Another Hymn for Thurſday *Evening*, p. 54.

An

An Hymn for Friday *Evening*, p. 54
Another Hymn for Friday *Evening*, p. 55
An Hymn for Saturday *Morning*, p. 56.
Another Hymn for Saturday *Morning*, ibid.
An Hymn for Saturday *Evening*, p. 57.
Another Hymn for Saturday *Evening*, p. 58.
An Hymn for Chriſtmas-Eve, p. 59.
An Hymn for Chriſtmas-Day, ibid.
An Hymn for the Day after Chriſtmas, p. 60
The Hymn of Zachariah *for* Chriſtmas, p. 61.
An Hymn for Good Friday, ibid.
An Hymn for Aſcenſion-Day, p. 62.
An Hymn for the Day before, and the Day after Aſcenſion, p. 63.
An Hymn for Pentecoſt, *or* Whitſuntide, p. 64.
An Hymn for the September Communion, ibid.
The Angelical Hymn to be read upon all Feſtivals, p. 65.
An Hymn to be ſaid at the Time of the Communion, p. 66.
The Hymn called, Te Deum, *to be read upon all* Feſtivals, p. 68.
An Hymn for the Days of Communion, or for the following Day, p. 69.
The Manner of receiving the Catechumens *obſerv'd in the Churches of* Neufchatel *and* Vallangin, p. 70.
A Specimen of the Arguments and Exhortations upon Leſſons out of the Old Teſtament, *as uſed in the Churches of* Neufchatel, p. 73.
A Specimen of ſome Arguments and Exhortations on Leſſons out of the New Teſtament, p. 83.

The CONTENTS *of the* LITURGY *uſed in the Church of* GENEVA.

PRAYERS *for* Monday *Evening*, p. 102.
——Tueſday *Morning*, p. 106.
——Friday *Evening*, p. 110.
Articles to be inſerted into the Prayers upon Solemn Occaſions, p. 113.

BOOKS

BOOKS Printed and Sold by J. Downing *in* Bartholomew-Close *near* West-Smithfield.

THE History of Churches in *England*: Wherein is shewn the Time, Means, and Manner of Founding, Building, and Endowing of Churches, both Cathedral and Rural, with their Furniture and Appendages. By *Thomas Staveley*, Esq; late of the *Inner-Temple*.

The Principles and Duties of the Christian Religion, consider'd and explain'd; in order to retrieve and promote the Christian Life, or that Holiness, without which no Man shall see the Lord. Divided into XXVI Chapters. One whereof being read every Lord's-Day, the Whole will be read over Twice in the Year. With a Collection of suitable Devotions, *&c.* for several Occasions. By *J. Mapletoft*, D.D.

The Divine Original and Incomparable Excellency of the Christian Religion, as founded on the Holy Scriptures, asserted and vindicated in VIII Sermons preached at the Lecture founded by the Honourable *Robert Boyle* Esq; in the Year of our Lord 1710. By *Josiah Woodward*, D. D.

Just Measures of the pious Institution of Youth; according to the plain Maxims of the Gospel. Containing the great and fundamental Duties of the Christian Religion. In Three Parts. The Second Edition Corrected and Enlarged. By *George Monro*, M. A.

The Advices of a Father to his Children on the Subject of Religion: Wherein the principal Truths of Christianity are established, and its principal Duties enforced. With short suitable Prayers to each Head of Discourse. In Two Parts.

An Exposition of the Church Catechism, for the Use of the Diocese of *Sarum*. By the Right Reverend Father in God, *Gilbert* Lord Bishop of *Sarum*.

The Grounds and Principles of the Christian Religion, explain'd in a Catechetical Discourse for the Instruction of Young People. Written in *French* by *J. F. Ostervald*, Pastor of the Church of *Neufchatel*, and Author of a Book, entituled, A Treatise concerning the Causes of the present Corruption of Christians, and the Remedies thereof. Rendred into *English* by Mr. *Hum. Wanley*, and revised by *Geo. Stanhope*, D. D.

The Life of the learned and pious Dr. *Henry More*, late Fellow of *Christ's College* in *Cambridge*. To which is annex'd divers of his useful and excellent Letters. By *Richard Ward*, A. M. Rector of *Ingoldsby* in *Lincolnshire*.

An

An Eſſay upon the Execution of the Laws againſt Immorality and Prophaneneſs. With a Preface addreſs'd to Her Majeſty's Juſtices of the Peace. The Second Edition enlarged.

A Second Eſſay upon the Execution of the Laws againſt Immorality and Prophaneneſs: Wherein the Caſe of giving Informations to the Magiſtrate is conſidered, and Objections againſt it anſwered. With a Preface addreſſed to Grand-Juries, Conſtables and Church-Wardens. Both by *John Diſney*, Eſq;

A Method of Devotion: Or Rules for Holy and Devout Living. With Prayers on ſeveral Occaſions, and Advices and Devotions for the Holy Sacrament. Written by Mrs. *Burnet*, late Wife of the Right Reverend Father in God, *Gilbert* Lord Biſhop of *Sarum*. The Second Edition. To which is added, ſome Account of her Life, by *T. Goodwyn* Arch-Deacon of *Oxford*.

A Help to Devotion: Being a Collection of Prayers for ſeveral Occaſions, fitted for the Days of the Week. With a particular Office for the Sacrament. The Second Edition corrected and enlarged. Collected by a Gentlewoman for her own private Uſe.

An Account of ſome remarkable Paſſages in the Life of a private Gentleman; with Reflections thereon. In Three Parts. Intended to awaken the Preſumptuous, convince the Sceptick, and encourage the Deſpondent. Left under his own Hand to be communicated to the Publick after his Deceaſe. The Second Edition enlarged.

The Practice of True Devotion in Relations to the End, as well as the Means of Religion.

A Serious Perſwaſive to Chriſtian Purity: And Direction to penitent Offenders.

The Exemplary Life of *James Bonnell*, Eſq; late Accomptant General of *Ireland*. To which is added, the Sermon preached at his Funeral, by *Edward* Lord Biſhop of *Kilmore* and *Ardagh*. The Life by *William Hamilton*, A. M. Arch-Deacon of *Armagh*. And atteſted by Seven of the moſt eminent Biſhops in the Kingdom of *Ireland*. The Third Edition.

The Harmony of the Holy Goſpels digeſted into one Hiſtory, according to the Order of Time. Divided into 215 Leſſons, with ſuitable Meditations and Prayers ſubjoined to each Leſſon. Done originally by the Author of the Devotions by way of Offices, publiſhed by Dr. *Hicks*. Reformed and improved by *James Bonnell*, Eſq; late Accomptant General of *Ireland*, for his own Uſe. And now publiſhed from his own Papers for the Uſe of others. By the Author of his Life.

The Hiſtory of Infant-Baptiſm. In Two Parts. The Firſt being an impartial Collection of all ſuch Paſſages in the Writers of the Four firſt Centuries, as do make for, or againſt it. The Second, containing ſeveral Things that do help to illuſtrate the ſaid Hiſtory. By *W. Wall*. The Second Edition enlarg'd.

A Short Introduction to the Practice of the Chriſtian Religion.

Paid the Club August 8 .. 44
Do Dec 26

1 .. 15
~~15~~
6 6
2 9
8 9

7 .. 6
1 .. 6
7
9 .. 9

Hay

27